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# THE K-SUFFIXES OF INDO-IRANIAN

PART I:
THE K-SUFFIXES IN THE VEDA AND AVESTA

## A DISSERTATION

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## Chapter I.

## Description of the Suffixes.

- 1. The ultimate aim of this is thesis to give a complete and detailed account of the suffix -ka and related suffixes in Sanskrit and Avestan, covering all their occurrences throughout the entire history of the languages, so far as these are accessible. For both theoretical and practical reasons, however, it has seemed best to divide the Sanskrit field, and the first part of the work will deal exclusively with the Vedic period. In that term I mean to include Mantras, Brāhmanas, Āranyakas, Sūtras and Upanisads, so far as their linguistic matter is available. I have gathered the materials for the investigation in the first place from Monier-Williams's Lexicon, 2nd edition, supplemented and verified by constant reference to the larger and smaller Petersburg lexicons and to the original texts. The number of cases in which I discovered mistakes in the redaction of M.-W.'s lexicon was so small as to be entirely negligible; the small sprinkling of wrong references &c. which have come to my notice originated in nearly every instance in the Pet. Lex. itself. I feel therefore especially appreciative towards the work of the redactors of the Oxford lexicon, Profs. Leumann and Cappeller, whose careful scholarship has given us such a valuable aid to this sort of research.
- 2. There is, however, no Sanskrit lexicon in existence which even approaches the completeness which would be attained by good word-indices of the various works included. In the Veda, with which alone we are now concerned, this deficiency is especially felt in the Sūtra and Upaniṣad periods. These

seem to have been only scantily covered by the Petersburg lexicon; and the successors of Boehtlingk and Roth have done little to fill the gap. Fortunately we now have, in Col. Jacob's excellent Concordance, a word-list of the principal Upaniṣads; and from this have been extracted scores of words in -ka which would otherwise have been unnoticed. As for the older Vedic works, the indices to the RV. and AV. by Grassmann and Whitney have been used with profit, and from Whitney at least several AV. words have been discovered which are not in any lexicon. These facts are mentioned as showing the crying need which exists for indices of the principal Vedic works. Until they are produced any such undertaking as the present one must rest for the most part on the more or less unstable ground of the dictionaries.

- 3. It is hardly necessary to defend the division of the subject into the Vedic and Post-Vedic periods. In the Veda we find the small beginnings of several of the commonest uses of the Classical suffix -ka. There is no Classical use of the suffix which is not foreshadowed in the Veda; but there are one or two Vedic uses which practically die out before Classical times. That is to say, we find here, as in most other linguistic points, that in general there is a line of cleavage between the Veda and the Sanskrit of later times, although as a matter of course the two periods shade into each other, and there is in reality no such sharp break as we are compelled to make for practical purposes. In fact, as far as the suffix -ka is concerned, the Upanisads show uses which agree much more closely with the language of the Mahābhārata than with that of the Brāhmaņas, to say nothing of the Vedic mantras. Nevertheless, I have not ventured to disturb the traditional classification, which of course is on the whole justifiable, and have included the Upanisads in the Veda.
- 4. The suffix -ka in all its ramifications is one of the commonest suffixes of the Classical Sanskrit language; and although it is much less common in the Veda, it is by no means rare from the earliest times.
- 5. I shall not at present attempt to go extensively into the question of the prehistoric (I.E.) suffix or suffixes from which the Sanskrit ka is derived. According to the theory of gutturals now usually accepted, Skt. k may go back to I.E. k or q. And accordingly two independent suffixes, I.E. -kos and

W.

-qos, are actually assumed by Brugmann as antecedents of Skt. ka,—certainly not without much show of probability (cf. Lat. -quus and -cus). Whether right or wrong, this division of the suffix is not only unnecessary but quite impossible within the Sanskrit language itself. It must be said that the suffix -ka on the whole presents itself to the feeling of the investigator as a single unified and coherent suffix, which in the early language at least is quite clearly and narrowly circumscribed in its use. The widely divergent meanings which forms of the suffix show in some later developments are all demonstrably secondary in point of time, and in most cases it is furthermore easy to trace their semantic evolution from one or another of the more primitive uses.—In Chapter VI we shall take up the use of the suffix in Avestan, and shall also add a few words on its appearance in Lithuanian (based on Leskien's work). From these may then be deduced, in a very tentative and experimental way, an outline of the apparent uses of the suffix in the Ursprache in so far as they are indicated by these languages.

- 6. Forms of the ka-suffixes.—The Veda has a few adverbial forms (fdhak &c.) where the suffix is simple -k. There is a small group of words of doubtful relationship in -ku, usually preceded by  $\bar{a}$ ; they are very few in number, and show no agreement as to signification, so that I have not thought it worth while to make an independent chapter of the suffix -ku or - $\bar{a}ku$ , but have treated these words along with the ka suffix. The Classical Skt. has a few words which seem to show a suffix -ki, generally forming patronymics; cf.  $s\bar{a}\acute{u}r\bar{a}ki$  (M.S. 3. 1. 3) which may be a Vedic instance. Otherwise all the suffixes which we treat here end in -ka masc. or neut. and -k $\bar{a}$  or -k $\bar{i}$  fem.
- 7. The feminine -ikā.—In all cases of masc. and neut. words in the suffix ka preceded by a, whether the a is part of the base or of the suffix, it is possible (and in most cases usual) to form corresponding feminines in -ikā, rather than in a-kā or a-kī. This rule applies to all periods of the Skt. language from RV. onward (cf. iyattaká -iyattiká, a RV. instance). The fem. forms  $ak\bar{\imath}$  and  $ak\bar{a}$  are, however, not rare; and even  $ik\bar{\imath}$  appears to be found from an aka masculine in one or two cases (see s. v.  $\bar{a}tik\bar{\imath}$ , General Index), though this is not certain.—Because of the regularity of the fem. in  $ik\bar{a}$  it becomes unnecessary—and

in fact impossible—to set up a separate category for these words. Where a masculine word in -aka requires a feminine, the ending  $ik\bar{a}$  is to be expected; and all statements in this thesis are to be understood with that in view. It should at the same time be borne in mind that  $ak\bar{a}$  and  $ak\bar{a}$  also occur, sometimes from the same words which also form the more regular fem. in  $-ik\bar{a}$ . There seems to be no rule by which it can be determined antecedently what form of the feminine is to be expected.

This formation appears to be an inheritance from something of the same sort in the *Ursprache* (cf. the Lithuanian phenomena mentioned in § 117). It is doubtless connected with the fem. suffix  $\bar{\imath}$ , associated so commonly with masculines in a. The regular fem. of any adjective stem in a was formed with  $\bar{\imath}$ ; and it was an easy step, therefore, to form a fem. in i- $k\bar{a}$  (with  $\check{\imath}$  instead of  $\bar{\imath}$ , § 32b) to a masc. in a-ka, by taking the fem. of the original adjective as a base. This was then generalized into a "suffix  $ik\bar{a}$ ," applied as a fem. to any masc. in -aka, even when no fem. base in  $\bar{\imath}$  could have existed. Other formations from feminine adjectival bases are  $lohinik\bar{a}$  ( $\bar{A}p$ .  $\bar{Q}r$ . &c.) from the fem. of the adj. lohita; and even  $h\acute{a}riknik\bar{a}$  ( $\bar{A}V$ .) from a fem. \* $h\acute{a}rikn\bar{\imath}$  (not preserved) to  $h\acute{a}rita$ , like  $\acute{a}sikn\bar{\imath}$  to  $\acute{a}sita$ .

- 8. The Secondary Suffix ka.—The suffix ka is essentially a secondary suffix; i.e. it is affixed to nominal or pronominal stems. There are a few words in which it has the appearance, at least, of being added directly to roots or verbal bases; we shall deal with them later. Secondary ka may be divided into four subdivisions. For practical reasons, because I have been unable to invent any concise and appropriate names, I have had recourse to numbers in designating them. I realize that this arbitrary method of nomenclature is open to grave objections. But any truly descriptive names for these categories would be so cumbrous as to be quite incapable of practical use; and it has therefore seemed better to me to have recourse frankly to numerals as arbitrary symbols instead of applying incomplete or misleading epithets.
- A. The Suffix r ka. (Nouns or Adjectives of Similarity or Characteristic.)
- 9. The suffix ka is added to nominal stems to form other nouns or adjectives, with the meaning "partaking of the nature

of," "having the characteristics of," "similar to," "like;"—or, it is added to adjectives or adverbs to form nouns or other adjectives or adverbs with the meaning "characterized by," "having the quality of."

This is the most primitive use of the suffix, at least as a secondary suffix. All other secondary uses are developt out

of it.

Ex.:  $n\bar{a}bnik\dot{a}$ , navel-like cavity,  $< n\dot{a}bhi$ , navel.—manika, hump, water-jar, < mani, pearl, lump &c.— $n\bar{a}dik\dot{a}$ , throat,  $< n\bar{a}d\dot{i}$ , tube.— $madhyamik\bar{a}$ , middle finger,  $< madhyama\acute{a}$ , middle.— $p\bar{u}t\dot{i}ka$ , n.

of a plant, , foul-smelling.

10. (The Diminutive ka.)—From the meaning "similar to," "like,"—the suffix ka often comes to mean "only similar to," i.e., "not equal to," and thus arise the well-known diminutive, deprecatory and contemptuous uses of the suffix, which probably existed once in all Indo-European languages, but which are more striking and prominent in Sanskrit than anywhere else. In Sanskrit the suffix may be added with some such force to nouns, adjectives, pronouns, adverbs, participles, and even (once) to a finite verb-form. A detailed classification will be undertaken in Chapter IV; for the present it will be enough to distinguish the following main heads.

I. True Diminutives (of size, importance, &c.): as kanīnaká, little boy, <kanīna, boy.—muhuká, moment, <múhu (or muhú).
—arbhaká, tiny, <árbha, small.—babhruká, brownish, <babhrú, brown.—abhimādyatká, a little tipsy, <abhimádyat, drunk.—

hótrka, secondary priest, <hótr, priest.

II. Endearing Diminutives: as ambikā, dear little mother, < ambi, mother.—putraká, sonny, < putrá, son.

III. Pitying Diminutives: as ksullaká, poor (helpless) little,

< kṣudrá (\*kṣullá, prakritized form).

IV. Diminutives of Inferiority with evil connotation, often

called Pejoratives: including—

(1) Contemptuous Diminutives, where the idea of smallness carries with it that of weakness or wretchedness and contempt: as— $usrik\acute{a}$ , worthless bullock,  $< usr\acute{a}$ , bull.— $r\bar{a}jak\acute{a}$ , wretched kinglet,  $< r\acute{a}jan$ , king.—bhinnaka, crushed and worthless,  $< bhinna\acute{a}$ , broken.

(2) Pejoratives in the narrower sense, or *Imprecatory* Diminutives as I have ventured to call them, because the suffix is often equivalent to a curse or imprecation accompanying the

word to which it is applied: as— $açvak\acute{a}$ , accursed horse,  $< \acute{a}çva$ , horse,—anantaka, accursed Ananta (a serpent-demon).— $r\acute{u}pak\bar{a}$ , evil phantom,  $< r\bar{u}p\acute{a}$ , shade.—krtaka, artificial, false,  $< krt\acute{a}$ , made.— $anyak\acute{a}$ , other scoundrels,  $< \acute{a}nya$ , other.

(3) Diminutives of Obscene Humor, in a certain range of popular composition which is offensive to modern sensibilities, and presumably for that reason little noticed as yet. For instance, in the lascivious ribaldry of some of the Kuntāpa hymns, and in parts of the Açvamedha ceremony, various slang terms of extreme vulgarity appear with this suffix: as— $dh\acute{a}nik\ddot{a}$ ,  $dh\acute{a}rak\ddot{a}$ , the vagina,  $<dh\acute{a}na$ ,  $dh\ddot{a}ra$ , receptacle.— $claksnik\acute{a}$  adj. slippery, of the sexual organs in coition,  $<claksn\acute{a}$ , slippery.— $musk\acute{a}$ , testicle,  $<m\acute{u}s$ , mouse.

Modern parallels will doubtless occur to everyone.1

V. Generic Diminutives, with nouns of masculinity and femininity—like Ger. Männchen, Weibchen: as—vīraká and maryaká, male (Männchen), <vīrá, márya, man; so dhénukā, mahīlukā, female. See § 87 ff.

VI. Diminutive as attribute of the *female sex*, and grammatical concomitant of feminine gender. See § 90 below. Not to be confused with the foregoing, which is of totally different nature and origin. Ex.: *pradátrikā*, a female giver, < *pradātṛ*, giver.—*candrikā*, the moon (as fem.) < *candrá*, moon (masc.).

B. The Suffix 2 ka. (Adjectives of Appurtenance or Relationship.)

11. Next, the suffix ka forms secondary epitheta, mostly adjectives, from nouns or pronouns, with the meanings "connected with," "having to do with," "belonging to," "of;" and these secondary words, in many if not most cases, take Vriddhi in the first syllable. Here are to be included the patronymics

<sup>1</sup> These three categories, and especially the imprecatory and contemptuous ones, are closely connected. It is often hard, and sometimes next to impossible, to decide which idea predominates in a given word. For instance in the refrain nábhantām anyakēṣām jyākā âdhi dhánvasu—RV. 10. 133. 1 ff.—there seems to be no doubt that an imprecation is hurled at certain enemies: "Let the damned bowstrings of the others, devil take them! be torn off from their bows!" But while this idea predominates, it would be rash to deny the presence also of a contemptuous note; for it is quite like a Vedic charm-maker to dwell with great insistence on the scorn he pretends to feel for enemies, however much he may really tremble before them. Indeed, this is a common trick of magic in every age and land.

which are occasionally formed with this suffix.—This heading is of course developt out of 1 ka.—Ex.:  $p\bar{a}cuka$ , animal (adj.), of an animal,  $< p\acute{a}cu$  or  $pac\acute{u}$ , animal (n.).— $\bar{a}tmaka$ , of the  $\bar{a}tm\acute{a}n$ .— $c\bar{a}turhotrk\acute{a}$ , of the  $c\acute{a}turhotr$  (rite).— $d\acute{e}vaka$ , divine,  $< dev\acute{a}$ , god.— $asm\acute{a}ka$ , ours, of us  $< asm\bar{a}$  (pron. stem), we.— $nap\bar{a}tka$ , pertaining to a grandson,  $< n\acute{a}p\bar{a}t$ , grandson.

Whitney, whose entire treatment of the suffix suffers from over-reliance on the native grammarians, does not recognize the use of the simple ka with Vriddhi, and calls  $bh\bar{a}vatka$  (classical) < bhavat "anomalous." Instead he follows the Hindus in setting up (1222 j, k, l) two Vriddhi-taking secondary suffixes, aka and ika, of which he says that no instances of aka (unless  $m\bar{a}mak\hat{a}$ ) and few of ika have been noted in the Veda,—meaning, doubtless, the Vedic Mantras. The facts are these:

In the second category of the suffix  $k\alpha$ , the non-possessive secondary adjectives,2 the derived suffix ika (see § 14) makes a strong bid to drive out of the field its competitor ka. In the Veda, if we count i-stems like agnika &c. as having the suffix ika, there have been recorded 118 words in -ika, 50 in -ka (besides 3 in which ka follows an i-stem with no Vriddhi). Among the -ika words, Vriddhi overwhelmingly predominates; in the -ka words, it appears in more than half the cases. Exact figures cannot be given with safety, because in some cases the primary word had itself a Vriddhied vowel, and in others its stem ended in -i. There are only 13 cases where ika in this sense certainly occurs without Vriddhi, out of 118. Out of the 50 clear cases of the suffix -ka (i. e. where the suffix cannot be confused with ika) 21 clearly have Vriddhi, 19 clearly do not have it, and 10 are doubtful. Of the 21 which have Vriddhi, 14 are formed from a-stems (or an-stems, weak grade in -a), but seven from stems in other finals, showing conclusively that the suffix must have been ka, not aka. The Classical language adds many other instances; this suffix is much commoner there than in the Veda. The supposed secondary Vriddhi-causing suffix aka is largely or wholly a grammatical fiction; in the Veda at least, it never existed at all. Instead

¹ But even so restricted the statement is inaccurate; e. g. cāturhotrká < cáturhotr (M.S.) and kāveraká, patronymic from kúvera (AV.); also tāvaká (RV.) analogous to māmaká, and others.
² Which alone are concerned here, since Vriddhi occurs nowhere else.

we must recognize this secondary Vriddhi-causing use of the suffix -ka added both to a-stems and to others. The never excessively common, it occurs earlier and more frequently than the grammars have so far given it credit for.

C. The Suffix 3 ka. (Adjectives or Substantives of Possession.)

12. The third category of the secondary suffix ka is made up principally of secondary adjectives (as in the case of 2 ka) with the meaning "having," "possessing;" also "consisting of," with numerals,—a frequent use. Ex.: parutka, having joints, < p'arus, joint.— $dv\bar{a}rak\bar{a}$ , n. of a city, "City of Gates," < dv'ara.— $\bar{a}nd\~ika$ , having bulbs,  $< \bar{a}nd\~i$ , egg, bulb.—catuska, having or containing or consisting of four, < cat'us; so  $dac\~aka$  &c.

This force of the suffix is not very common with uncompounded words. But because of the accidental appropriateness in semantics, it was added frequently to Bahuvrīhi compounds, and gradually came to be felt as peculiarly appropriate to them. There are a few instances of this in the Vedic mantras. In the Brāhmaņas it becomes not uncommon; its frequency constantly increases in the Sūtras and especially in the Upanişads, where it flourishes with as much luxuriance as in the later language.—In the early parts of the Veda it is interesting to note that it is much commoner when the last part of the compound is not an a-stem, and is especially frequent with consonantal stems, showing a vigorous (even if unconscious) striving after uniformity of declension at that early time. By means of the harmless suffix ka any Bahuvrihi (as in later Skt. any noun whatever) not of the a-declension could be easily brought into line with the a-stems, which formed the great bulk of the noun declension.—See § 53ff., especially 54. Examples are: acaksúska, having no eyes, < a + cáksus, eye.-tríkadruka, having three kádrus, < trí + kádru, a sort of vessel. -saptadhātuka, having (consisting of) seven elements, < saptá + dhātu, element.

D. The Suffix 4 ka. (Active or Verbal words.)

13. In a few secondary formations,—to wit: ántaka ("Ender," Death, < ánta, end) çītaka, hlādaka, yācanaka and vimanyuka—the suffix ka has distinctly an active verbal force. These words may be more conveniently treated in connection with the derivative ka-suffixes which show the same value; see § 19. The origin of this usage lies perhaps partly in some of these derivative suffixes themselves, and certainly in part

in the "primary" ka words of corresponding meaning (see § 28).

14. The Suffix ika.—This is a secondary adjective-forming suffix whose range of meaning exactly coincides with 2 ka and 3 ka, but chiefly with 2 ka; in the possessive-adjective sense it is very rare. It must of course have originated, by clipping, from i-stems + suffix ka. The adjectives formed with it show meanings like "connected with," "belonging to," "of." It almost always (in these meanings, = 2 ka) causes Vriddhi of the first syllable; and if the primary word is a compound, it occasionally takes Vriddhi in the first syllable of both its parts. I have found only 13 cases in the Veda where Vriddhi does not occur. See § 11.—The Vriddhi-causing suffix ika is a markt characteristic of the language of the Sūtras, where it is very common. In the Brāhmanas it is rare, in the Mantras almost unknown; in the Upanisads, while not uncommon, it is much less frequent than in the Sūtras. Ex. (= 3 ka): túndika, having tunda's (tusks or teeth).—(= 2 ka): jyotistomika of the jyótistoma (rite).-ágnistomika, of the agnistomá (rite), ānuyājika, of the after-sacrifice (anuyājá).—cāturthika, of the 4th (day), < caturthá, fourth.

only as a "primary" suffix, added to verbal rather than to nominal bases,—if we rule out the two words madhvaka and prṣátaka, apparently formed from mádhu and pṛṣat respectively. Perhaps a \*madhva and a \*pṛṣāta are to be hypothetized.— Three uses of "primary" aka occur. Of course they cannot be primitive; they must have arisen through suffixal adaptation from secondary noun formations in a-ka; but one of them at least becomes so widespread that it cannot be denied its independence. The other two stand on more uncertain foundations; but on the whole some limited range may best be allowed to them too.

16. (1) Most dubious, and showing least claim to independent rank, is this branch of the suffix aka. The RV. contains two words in which -aka seems to convey the force of a gerundiveadjective. They are  $s\acute{a}yaka$  "to be cast," and as a noun "arrow;"

Note that neither has Vriddhi; cf. § 11, where the supposed "secondary suffix aka" is delt with. Cf. also patantaka (Word List, s. v.)

and su-lābhikā (fem. to -\*aka) 1 "easily to be won," from the roots si and labh. It has been usual among grammarians to class sauaka with 3 aka as a participial adjective, which does violence to its meaning (not "throwing," but "to be thrown"!) No noun sāya exists with any meaning from which it could possibly be derived. As for sulābhikā, though by some mental contortions it might be derived from the noun labha, it is certainly much more simple and natural to regard it in the other light. The only objection is that there seems to be in sulābhikā as used in RV. 10. 86. 7 (the only occurrence) a suggestion of the obscene (erotic) Diminutive. It is an epithet addrest by Vṛṣakapi to Indrāṇī; the whole passage where it is found reeks with that licentious vulgarity which naturally suggests such a value in the suffix -ka. (See §§ 85, 86.) This, however, does not seem to me necessarily inconsistent with the derivation of the word put forward. Appearing in such a context any word in ka, however reputable in origin, was bound to take on the vulgar coloring which was a prominent characteristic both of the suffix in general, and of the verses in which the word appeared. Probably the original force of the word was gerundival, and the obscene suggestion is secondary.

17. (2) Secondly, in a small group of words the suffix aka seems to give the value of a noun of action, when added to a verbal root. As the primary suffix -a often has this meaning, it is easy to see how this force of aka originated, through the medium of -a + secondary -ka. There are not many of these words which occur without the occurrence of a parallel noun in -a; they number not more than seven or eight in the entire Veda. But a careful consideration of the words and the passages where they occur has convinced me of the genuineness of this use of the suffix. No certain instance appears before Brāhmana times.—The root has the same form which is found in the next category of -aka.—The nouns are mostly neuter (e. g.  $\bar{a}caka$  in  $an-\bar{a}caka$ , not-eating, a fast, <ac- eat);

¹ It has been suggested to me that  $sulābhik\bar{a}$  might be considered to have an active value; in other words, that the usual interpretation is wrong, and that the word means "well embracing, giving a good embrace." This is possible; but against it must be reckoned the fact that this active force of the suffix aka is practically not found in the earliest period of the language. In fact, the RV. has not a single instance.

but one certain fem. in -ikā occurs—abhiméthikā (ÇBr.) < abhi—

V mith. See § 95.

18. (3) The only commonly recognized use of primary -aka is its use in forming nouns of agent or adjectives of participial value from verb-roots. It is a late development, by analogy from certain words in simple -ka. There is not one instance in the RV.; for pāvaká 1 (so explained by Sāvaņa—"cobhaka"— "purifying") and sayaka (see § 16) do not fit semantically. The earliest instances are all nouns of agent (1 or 2 in AV., 2 in VS., 2 in the Brāhmaņas). Of six instances in the Sūtras, five are nouns. Only in the Upanisads does the suffix acquire any frequency, and only here does it develop into a regular verbal adjective, equivalent to a present participle, and sometimes taking participial constructions. The Upanisads have over 30 examples. They represent, in this respect as in others, approximately the condition of the later language. See §§ 96, 97. Ex.: abhikróçaka, reviler, < abhi-kruç, revile.—samjīvaka, animating, < sam-jīv, animate. — yācaka, begging, a beggar, < yac, beg.

19. The origin of the suffix is not quite so simple as might appear at first sight. It is, indeed, not uncommon to find the primary suffix -a giving the force of a noun of agent, or even of a verbal adjective. But it so happens that there are very few demonstrable cases in the Veda where to such a noun or adjective was formed a secondary noun or adj. in -ka. nouns vádhaka (AV.), cáraka (CB.), ghātaka, varaka, prasarpaka (Sūtras) are among the few clear instances (from vadhá, cara &c.); and three out of these five do not comply with the custom of -aka words in regard to the form of the root (see § 20). Because of this fact, and because the words vadhá &c. occur, while the suffix aka was at that time scarcely felt to be in existence, it is better to regard these words as derived from the nouns vadhá &c. and containing secondary ka. But they represent a transition stage.—There are furthermore certain other -ka formations which assisted in the process. Primary ka seems to show this meaning; so pīvaḥ-sphāká (AV.)

¹ pavākā, not pāvakā, is demanded by the meter throughout the RV. The word contains no active force, but is simply an adj. meaning "clear, bright." Its exact formation is not certain, though its connexion with  $\sqrt{pu}$  is obvious; it is probably a primary derivative, but cannot be clast with 3 aka.

"dripping with fat" from sphā(i). See § 28.—And secondary -ka forms four or five words with a similar force. The noun ántaka (AV. &c.) has from its first appearance a quasi-active value; it is translated "ender," and is a frequent epithet of death. Closely parallel to antaka are the two words, cītaka and  $hl\bar{a}daka$  (in the fem.  $ik\bar{a}$ ) RV. 10. 16. 14 = AV, 18. 3. 60.— Though they cannot be anything but secondary derivatives from the adjective citá and the noun hlāda, they have markedly active meanings: "cooling" and "refreshing," or, as it were, "refreshmenting." Most translators recognize this; that it was so felt by the Hindus from the earliest times is shown by the extremely interesting parallel TAr. 6. 4. 1, where in the same verse hlādukā appears for hlādikā. The suffix uka, as we shall see (§ 22), is the regular Brāhmaņa formation for verbal adjectives, like -aka of later times. It thus appears that the TAr. compiler felt the words distinctly as verbal, and, perhaps unconsciously, changed hlādikā to look like an -uka formation from V hlād. That çītikā did not in like manner become \* $c\bar{t}uk\bar{a}$  is due simply to the fact that no root \* $c\bar{t}$  existed, from which such a form could be derived. The word vimanyuka "freeing from anger, allaying wrath" is in like manner an active derivative from vimanyu "free from anger;" cf. suffix uka, § 22.

20. The root-syllable must be metrically long before aka, and unless it ends in two consonants or in one consonant preceded by a long vowel, it is strengthened,—by Vriddhi of a, by Guṇa of other short vowels. A final vowel, long or short, always takes Vriddhi. These rules hold for the Veda without exception,—except that if  $k\acute{r}ttik\ddot{a}$  (see General Index) is really a noun of instrument or agent from  $\sqrt{krt}$  with aka ( $ik\ddot{a}$ ), the root in this case doubles its final consonant by way of strengthening, instead of guṇating its vowel. There are further exceptions and complications in the Classical language which I shall not go into here. If dhuvaka (see § 96) is really a Vedic occurrence, it also is exceptional.

21. The Suffix uka.—(1) Secondary. There are four words in the Veda which have the appearance of containing a second-

<sup>&</sup>lt;sup>1</sup> Yācanaka, beggar, < yācana, request, is another instance of secondary -ka with active meaning, forming a sort of noun of agent. But as this word does not occur until Upaniṣad times, it may be due to analogy with the suffix -aka (cf. udbhrāntaka, § 44 end, Note).

ary suffix -uka. But two of these are  $a\pi a\xi \lambda \epsilon \gamma \delta \mu \epsilon v$  and ought perhaps to be emended: one is analogical, and the fourth is very doubtful. The adjectives  $dh\bar{a}rmuka$  and  $s\bar{a}mn\bar{a}huka$  appear, each once, from dharma and  $samn\bar{a}ha$ ; they correspond in meaning and in the Vriddhi vowel to the ika-adjectives, and perhaps -ika should be the reading instead of -uka; compare, however, the Classical Skt. words  $k\bar{a}rmuka < karman$ , and  $n\bar{a}n-duka$  n. pr. apparently < nanda.—On  $mah\bar{i}luk\bar{a}$  "female,"  $< mahil\bar{a}$  "woman" see § 89; it has its  $-u-k\bar{a}$  by analogy from  $dhenu-k\bar{a}$ . The only other possible case of secondary -uka in the Veda is  $k\bar{a}nuk\dot{a}$  RV. 8. 77. 4, an epithet of soma-vessels which has never been satisfactorily explained. I suggest tentatively a derivation from  $k\bar{a}n\dot{a}$ - "one-eyed." Such a figure might easily be suggested by a jug with a small opening and a large bulging body. The vowel u is the most serious obstacle to the etymology.

22. (2) Primary. The chief use of uka is in the formation of the well-known verbal adjectives with participial meaning (and construction, in many cases). The chief sphere of these words is, as has been often observed, the Brāhmaṇa literature. There are very few occurrences in the Samhitās; and they are not numerous in the post-Brāhmaṇical literature. Even in the epic, however, the formation continues to show a few feeble signs of life. These may be artificial or learned reminiscences. Ex:—vyāyuka, running away, < vi-i, run away.—árdhuka, prospering, < rdh, prosper.—upadásuka, failing, < upa-das, fail.

In separating Sainhitā from Brāhmana occurrences, the Black YV. texts present difficulties, in that by intermingling the two they make it impossible to tell from lexical references whether a given passage is Samhitā or Brāhmana; while some of the texts are unpublisht and hence inaccessible to the ordinary student. However, all the recorded instances of the suffix -uka in the publisht texts of the YV., both White and Black, have been examined, and they have turned out to be all, without exception, in Brāhmana passages. The Samhitās, apparently, do not have the suffix. This must be largely accidental, however, since there are several clear cases in the AV.—The few cases in the Sūtras that are known to me are all but one repeated from the Brāhmanas. The Chā. Up. has one new instance, and as has been said there are a few in the later language. But the formation practically is born and dies with the Brahmana period. Of the 71 words, representing 57 different verbal roots, found in the Veda, 67 are found in the Brāhmaṇas (incl. Āraṇyakas), and most of them nowhere else.

23. That the uka-formation is somehow connected with the "present tense formatives" in u (i. e. with dissyllabic bases in u) is probable antecedently, and is borne out by the fact that some of the earliest instances are formed from such verbs. The only RV, example is  $s\bar{a}nuk\hat{a} < \sqrt{san}$ , present sanóti. Here the suffix was probably in reality primary ka (q. v.) added to the present stem sanu-, and not uka at all; cf. pīvah -sphā -ká &c. Another, the somewhat later appearing, case of the same thing is rdhnuka (Āçv. Grh.) beside árdhuka (Br.) < Vrdh; rdhnuka is from the present stem rdhnu, and has in reality the primary suffix ka, though for convenience it is classed with -uka. Compare further the secondary formations in which -ka adds an active (verbal) force. (§§ 13—19.) Of especial interest here is *vimanyuka* "allaying anger" from *vimanyu* "free from anger."-In some words in the early language it is hard to say whether the suffix is secondary -ka or primary -uka: e.g. pramáyuka (AV. &c.) "perishing," < pra- V mī, beside pramāyu of identical meaning.—From a blend of these various formations arose the suffix uka.

24. The root has the same form here as with the suffix aka. A final vowel has Vriddhi; a non-final long vowel is unchanged; a non-final short vowel is unchanged except before [a single consonant, in which case it takes guṇa (but a takes vriddhi). Irregular is the vriddhi in  $nirm\acute{a}rguka$  (TS.)  $\langle nir \cdot \sqrt{mrj};$  also the short vowel in -kasuka (vi-,  $s\acute{a}m$ -kasuka- AV.). It should be further remarked that the present stem may replace the root: cf.  $s\~{a}nuk\~{a}$  and rdhnuka above; also  $na\~{n}cuka$  besides  $n\~{a}cuka$   $\langle \sqrt{nac}, pres.$  stem  $na\~{n}c;$  vibhinduka  $\langle vi$ -  $\sqrt{bhid}$ .—The root han forms  $gh\~{a}tuka$  as is to be expected (see  $P\~{a}n$  7. 3. 22).

In one instance uka seems to show the gerundival use which we have noted in one or two aka words, and which also crops out in the suffix -ika. This is an- $\bar{a}lambhuk\dot{a}$  (KS; TBr.)  $<\bar{a}$ - $\sqrt{lambh}$ , "not to be touched," of a woman in menstruation. This case seems to be the only one with uka.—This turn of meaning, appearing sporadically in different forms of ka-suffixes, may have appurtained to the primary suffix ka, the signs of it are scanty (see § 28).

25. The Suffix ūka.—This is added to intensive verb-stems

forming verbal adjectives, like the uka words from simple roots. The  $\bar{u}$  has the accent. The suffix seems to have arisen by a sort of proportional analogy to uka, but makes its appearance curiously early, one instance being found in RV., and that too from a root which is not addicted to u-formations:  $j\bar{a}gar\dot{u}ka$  "wakeful," RV. 3. 54. 7. The only other Vedic examples are  $dandac\dot{u}ka$  (VS.) and  $y\bar{a}yaj\dot{u}ka$  (QBr.). The Classical Skt. has one or two more.— $salal\dot{u}ka$  RV. 3. 30. 17 was explained by the Hindus as belonging here, as if from Vsr (" $sarar\bar{u}ka$ "); but it is most uncertain and probably of different character; see General Index s. v. It seems to be clearly a noun, probably a nomen actionis, and so quite different from this suffix.

26. The Suffix îka.—This is the most problematic of the derivative ka-suffixes. It may never have been felt very definitely as a productive suffix. Many cases included under it are doubtful or entirely uncertain in etymology, and some of them may contain not  $\bar{\imath}ka$ , but secondary ka added to a lost stem in  $\bar{\imath}$ . Cf.  $\acute{a}\varsigma ar\bar{\imath}ka$ ,  $v\acute{\imath}$ - $\varsigma ar$ -, from  $\sqrt{\varsigma r}$ , in dissyllabic form  $\varsigma ar\bar{\imath}$ .

In so far as we can analyze the suffix  $\bar{\imath}ka$ , it appears to be primary as a rule, and most often imparts the value of a verbal adjective or noun of agent, like aka and uka. So  $-rj\bar{\imath}ka$ ,  $d\bar{\imath}sika$  &c. Of like meaning is  $dr\bar{\varsigma}ika$  "beholder,"  $Vdr\bar{\varsigma}$ ,—the only instance of the "suffix  $\bar{\imath}ku$ " (see § 29 d).—In two words,  $isik\bar{a}$  and  $dr\bar{\varsigma}ika$  "splendid (i. e. to be seen)," the suffix seems to have gerundival force (see § 24).—There are two abstract nouns,  $mrd\bar{\imath}ka$  "mercy, favor" <Vmrd and  $dr\bar{\varsigma}ika$ ,  $-k\bar{a}$ , appearance, <Vdrd.—Three or four  $\bar{\imath}ka$  words have the aspect of secondary noun formations from a-stems; the a is dropt before the suffix. The most plausible example is  $ka\varsigma\bar{\imath}k\dot{a}$  "weasel"  $<k\dot{a}\varsigma a$ . Whether these are really from lost feminines in  $\bar{\imath}$  cannot be determined.—In some  $\bar{\imath}ka$  words the  $\bar{\imath}$  represents a stem-final i or in before suffix -ka; see §§ 31, 32, 36.

27. The Adverbial Suffix -k.—In half-a-dozen very ancient adverbs there appears a suffix -k, added to vocalic stems of nouns or adjectives, apparently merely as an adverb-forming affix. It is probably a petrified form of the adjectival suffix -ka, in its first and original sense (1 ka). I find no proof of

<sup>&</sup>lt;sup>1</sup> It is, however, possible that this group of words really contains a form of the suffix añc/ac. The main objection to regarding them in this

the existence here of any developed meaning of ka, such as the diminutive. The words are: rdhak or rdhak "separately" < base \*rdha, cf. ardhá; niník "secretly" < ninyá, cf. § 29 a; přthak "in a scattered manner," cf. prthú, prthá "palm of the hand;" prabāhuk "on an even line" < prabāhu; vişuņák "in various directions" (with possibly a suggestion of imprecatory-diminutive value, see s. v. sānaka, Chap. IV, § 80); < vişuņa; vithak "lightly" &c. < base vrtha, whence the (instrum.) adv. vrtha (= vithak).—manāk probably does not contain this suffix, but a form of the root-suffix anc, like prátīka &c. Manānák, supposed by some to be from manak, cannot possibly be so explained either formally or semantically (see Ludwig on RV. 10. 61. 6). Ludwig would derive it from manu in some way, but neither this nor any other explanation so far offered is satisfactory. The word looks as if it contained some form of the root anac: nac ("veykov). But it is still too dubious in etymology and meaning to permit any safe conjecture as to the suffix. Could mananá be connected?

28. The Primary Suffix ka.—The words which are thrown together under this head are so varied in meaning, and in many cases so problematic in etymology, that I despair of giving any intelligible or intelligent classification of them. There seems to be a group of them containing more or less suggestion of that verbal adjective idea which we have found in the suffixes aka, uka, and īka, as well as in secondary ka (4 ka, § 13). This is clearly present in pīvah-sphāká < V sphāi and a few others; perhaps in stoká < Vstu in ghrta-stávas (AV.): mūka < μύ-ω, mū-tus; pāka < V pā ("suckling?"), jáhakā "hedgehog," apparently < Vhā and others.—Whether in su $m\acute{e}k\alpha < \sqrt{m\bar{\imath}}$  "well-established" we have a gerundival use (see § 24) is not certain. Words like clóka and cúska (Av. huška) are perfectly clear in their etymological belongings, but do not fit in very well as to semantics with other words of this class. Some of the words are hopelessly obscure and may not contain a suffixal ka.—I shall give the list (§ 103) in alphabetical order, not attempting to classify the words semantically.

light is the short quantity of the vowel before -k; the suffix -ac in combination with a vocalic stem regularly produces a long vowel +k.

# Chapter II.

#### Samdhi.

The Samdhi of stem-finals before the ka-suffixes.

A. The Samdhi of Secondary -ka. §§ 29-37.

29. ă. Before secondary ka the stem-final ă regularly remains unchanged. But:

a) Final  $\cdot ya$  of a stem appears to be reduced to  $\cdot i$  before ka in a few cases.  $p\bar{a}rsthika$  ( $K\bar{a}ty$ . Cr.,  $L\bar{a}ty$ .)  $< prsthyà.—bh\bar{a}sika$  ( $K\bar{a}ty$ . Cr., Cr., Cr., Cr.) prob.  $< bh\bar{a}sya$ .— $ma\bar{n}galika$  (AV.), best derived  $< ma\bar{n}galya$ .—ninik (adv.) (RV.) < ninya.

Note.—In usriká (RV.)  $< usr\acute{u}$  the i is due to analogy from usríya. It would be impossible to regard the suffix as -ika, since the word is obviously a contemptuous dim., and ika is never used in that sense, at least in the Veda.—Similarly the Bahuvrihis-varşika, -cilika, -carika, -sannyāsika, all from stems in a, are influenced in their vocalism by the parallel and equivalent words in -varşin &c.

b) In one instance final a seems to be dropt entirely: calka < cala. It is possible that calka may be really a primary derivative from the (hypothetical) root of cal. In this connection it should, however, be mentioned that the lexicographers quote a word calka mot yet found in the literature—with the same meaning as calka mot yet found in the literature—with the same meaning as calka mot yet found in the literature—with calka mot yet found in the literature calka mot yet found calka mot

c) In some cases  $\bar{a}$  seems to be substituted for  $\check{a}$  before ka. The words are all more or less problematical, and some of them are entirely obscure. Those which seem most plain are:  $ek\bar{a}k\acute{n}$  ( $\acute{e}ka$ ,  $ekak\acute{a}$ );  $chattr\bar{a}ka$  (chattra);  $tat\bar{a}ka$  (tata);  $nabh\bar{a}ka$  n. pr. (nabha?);  $pat\bar{a}k\check{a}$  cf. Vpat (primary?);  $cal\acute{a}k\bar{a}$  ( $cal\acute{a}$ );  $pracal\bar{a}k\check{a}$  (pracala).—Very dubious are  $pracal\bar{a}k\dot{a}$  (pracala);  $pracal\bar{a}k\dot{a}$  (pracala).

These words, or some of them, may be derived from lost stems in  $\bar{a}$ . Yet the appearance of  $ek\bar{a}kin$  is not encouraging to this theory; for although the fem.  $ek\bar{a}$  exists, there is nothing about  $ek\bar{a}kin$  to suggest a derivation from it. Furthermore we should expect the derivatives to be fem. on such a supposition, whereas these words are nearly all masc. or neut. Metrical considerations may have affected some of them. See also § 30 a.

Note.—çyāmāka has a justifiable ā; see § 30 a, Note 1.

d) Here belong also one or two words in -āku: pṛdāku <\*pṛda- cf. πάρδος (loanword); mṛḍayāku <mṛḍaya (metrical?).—

 $ky\bar{a}ku$  "mushroom" is of unknown etymology. (The pronominal word  $yuv\dot{a}ku$  is from the base  $yuv\bar{a}$ , and the n. pr.  $ik\bar{s}v\bar{a}ku$  [or  $-k\dot{u}$ ] seems to be derived from  $ik\bar{s}\dot{u}$ , though this cannot be regarded as certain. The only other Vedic word in ku is  $dr\bar{c}ik\dot{u}$ , see Chap. I, § 26.)

30.  $\bar{a}$ . The stem-final  $\bar{a}$  before ka either a) remains unchanged, b) is reduced to  $\check{a}$ , or c) is changed to i in fem. words in accordance with the powerful tendency of i to usurp the place of all other vowels before fem. forms of the suffix ka (cf. § 7).—Naturally, most of these  $\bar{a}$ -stems are fem.; and the ka-derivative generally follows the primitive word in gender.

a) ā remains ā before ka.— $v\bar{v}$ nākā (ifc.) =  $v\acute{v}$ nā; kanyākā < kanyā; jyākā < jyā; rasnākā < rasnā; \*vayāka (in vayākín) < vayā(?); māinākā metronymic < ménā; in Bahuvrīhi cpds., -vapāka, -sankhyāka.—More problematic, but still probably belonging here, are balākā, rodākā, ropaṇākā, çāriçākā, -pṛṇākā, from lost primitives.

Note 1.—çyāmāka (VS.) "millet" may be derived directly from the noun cyāmā (only Class. Skt.) "a kind of grain," or from cyāmā used in a vaguer way as the fem. base of the adj. cyāmā-ā; this fem. base is

frequently found in composition.

Note 2.—Pronominal words in  $\bar{a}ka$  ( $\bar{a}ku$ ) are to be regarded as formed from bases in  $\bar{a}$ ; only the ka (ku) is suffixal. See Wh. Gr. 494; Thumb 357; Brugmann Gr. II¹ p. 830. The existence of these pronominal bases in long vowels is unquestionable; they appear frequently in derivatives and in composition as the "stems" of the pronouns. The exact meaning of the long vowel is problematic and need not concern us here. In the Veda we find  $m\bar{a}k\bar{t}$ ,  $m\bar{a}k\bar{t}na$ ,  $asm\bar{a}ka$ ,  $yusm\bar{a}ka$ ,  $yuv\bar{a}ku$  from the bases  $m\bar{a}$ ,  $asm\bar{a}$ ,  $yusm\bar{a}$ ,  $yuv\bar{a}$ . On  $m\bar{a}k\bar{t}$  see General Index s. v.

- b)  $\bar{a} > \check{a}$  before ka. Especially in Bahuvrīhis; - $ambaka < amb\acute{a}$ ; - $\bar{a}khyaka < \bar{a}khy\bar{a}$ ; - $sainkhyaka < sainkhy\bar{a}$  (cf.  $sainkhy\bar{a}ka$  above); - $sainj\tilde{n}aka < sainj\tilde{n}\acute{a}$ .—Also:  $t\acute{a}rak\bar{a} < t\bar{a}r\acute{a}$ ;  $cikitsak\acute{a} < cikits\bar{a}$ ;  $m\acute{a}nasthaka$  (? perhaps from a cpd. of  $\sqrt{stha}$ );  $menak\bar{a}$ —metron.  $< m\acute{e}n\bar{a}$  (cf.  $m\ddot{a}in\bar{a}k\acute{a}$  above); cilaka n. pr., perhaps  $< cil\acute{a}$ .
- c)  $\bar{a} + ka > ik\bar{a}$ . I know of only three clear examples in the Veda:  $ak sam\bar{a}lik\bar{a}$  (Up.)  $< ak sam\bar{a}l\bar{a}; n\dot{a}sik\bar{a}$  (RV.)  $< n\dot{a}s\bar{a}; m\dot{a}k sik\bar{a}$  (RV.)  $< m\dot{a}k s\bar{a}.$  These RV. words show how early began the encroachment of  $ik\bar{a}$  on all other fem. forms of the suffix ka.— Most  $ik\bar{a}$  feminine words are formed directly from aka masculines.

Note:—mahîlukā < mahilā has its u-kā by analogy from dhénukā; see Chap. IV, § 89.

31. *i*. Regularly remains unchanged before ka. In a few doubtful cases it seems to be lengthened to  $\bar{\imath}$ , but this is probably only apparent. So the crucial word  $kalmal\bar{\imath}kin$  (RV.),  $< kalmali?; punḍar\bar{\imath}ka$  cf. punḍari-sraja, but cf. also punḍarin (only Lex.).— $p\bar{u}tika$  (once also -ika) apparently < puti (adj.).  $-val\bar{\imath}ka$  probably  $< val\bar{\imath}_i$  not vali.

32.  $\bar{\imath}$ . a) In Bahuvrīhis  $\bar{\imath}$  remains before ka invariably.

-tantrīka, -patnīka, -samidhenīka, -sāvitrīka.

b) In other derivatives it either remains, or (more often) is reduced to  $\tilde{\imath}$ . Especially when the ka derivative is fem. the  $\bar{\imath}$  is usually reduced, so that the word ends in  $-ik\bar{a}$ ; cf. § 7.

 $\bar{\imath}$  remains:  $\bar{a}nd\hat{\imath}ka < \bar{a}nd\hat{\imath};$   $t\bar{u}sn\bar{\imath}ka < t\bar{u}sn\hat{\imath};$   $n\bar{a}d\bar{\imath}k\dot{a};$   $lohin\hat{\imath}k\bar{a};$   $val\bar{\imath}ka$  (see § 31);  $hl\hat{\imath}ka < *hl\bar{\imath} = hr\hat{\imath};$   $d\bar{u}s\hat{\imath}k\bar{a}$  (also  $-ik\bar{a}$ )  $< d\hat{u}s\hat{\imath};$ 

valmíka cf. vamrí, Lat. formīca'; sūcíka.

ī > ĭ: kuçiká prob. < kuçi; gavinikā < gavini; gopikā; mahānāmnika; avaghaṭarikā; avacarantikā; karkariká < karkari; dhayantikā; dūṣikā (cf. dūṣikā); pratīcikā; mukharikā < mukharī(?); vajrasūcikā; háriknikā.

NB.-dyumnīka and varṣīka are from -in stems, q. v.

33. ŭ. Remains unchanged before ka regularly.

a) Here as with  $\check{a}$  and  $\check{i}$  there are a few cases in which  $\check{u}$  seems to be lengthened. Word or sentence cadence may be the cause of this.  $Kamb\check{u}ka$  (AV.) "rice husk" < kambu "shell."  $madh\bar{u}ka$  n. pr., apparently  $< m\check{u}dhu.- c\bar{u}\check{u}ka$  (AV.) a plant, cf.  $c\bar{u}lu$  (Class.) a fruit.  $-\bar{u}bh\check{u}ka$  "powerless"  $<\bar{u}bh\check{u}$  "empty."  $-\hat{u}l\bar{u}ka$  "owl," onomatopoetic, cf.  $ul\check{u}cus$ ,  $ul\check{u}la$  (see § 79, s. v.  $ul\bar{u}ka$ ).  $-karkandh\bar{u}k\check{a}$  (AV.) should be read  $karkandh\check{u}k\check{a}$ , as the parallel RV. Kh. stanza reads.

b) The word madhvaka (Adbh. Br.) "bee" is probably an instance of some sort of adaptation, whose nature cannot be decided. At first sight it looks like a suffixal -aka added to

mádhu; but this is most unlikely.

c) ikṣvāku n. pr. may be derived from ikṣú + āku; see under § 29 d.

34.  $\bar{u}$ . This would doubtless remain unchanged before ka, but I know of no clear instance in the Veda. The following words are doubtful as to etymology:  $\bar{a}nu\bar{s}\bar{u}k\acute{a}$ ,  $b\acute{r}b\bar{u}ka$ ,  $mand\acute{u}ka$ ,  $val\bar{u}ka$ ,  $salal\acute{u}ka$ .

35. r. Remains unchanged before ka. mātrka, hótrka; in Bahuvrīhis, -pitrka, -yantrka.

a) pradatrika "giver" (fem.) < pradatr shows the fem. suffix

\*

 $ik\bar{a}$  (see §§ 7, 38), not to be confounded with the suffix -ika; before it r appears in its consonantal form.

36. Consonants. Consonantal stems before -ka appear in their weakest stem-form. The ordinary rules of internal combination are generally observed. But the sibilants c and s appear in the form found in composition, and some s-stems are irregular.

an-stems: tāmaka, udakú, -carmaka, -nāmaka &c.

in-stems: -sākṣika (in Bahuvrīhi cpd.) < sākṣin and -hastika < hastin are the only Vedic instances found which shows the ĭ we should expect. dyumnīka < dyumnīn and varṣīka < varṣīn have taken over ī from the nom. sg. masc. of the in-declension.— On -varṣīka, -çīlika, -cārika, -sannyāsika see § 29 a, Note; they probably come from stems in -a, but are influenced by in-stems. nt-stems: -bṛhatka, ejatka, -datka &c.

t-stems: napātka, pratiçrútkā (noun) and prātiçrutká (adj.)

< pratiçrut; -pariçritka (Bah.).

iyattaká (-ikā) < iyat and mṛttikā = mṛd are peculiar. The insertion of the glidal vowel a (i) seems to have been merely euphonic. No significance is to be attached to it, and probably not to the doubling of the t either (this latter is only a matter of word cadence); iyattaká is a dim. from iyat, and it is scarcely conceivable that the suffix is anything else than plain ka, tho in a disguised form; cf. Av. daitika < dat (§ 108). Why the t of the nom. sg. should appear in mṛttikā instead of the d of the stem mṛd, I cannot say; but to set up a suffix -taka/-tikā goes too much against probabilities. It is hard to imagine an analogical process by which such a suffix could have arisen in these words, and the instances are too few to make such an assumption safe. Cf. kṛttikā <  $\sqrt{kr}$ t under primary -aka.

d-stems: (Bahuvrīhis) -upanişatka, -nivitka, -parişatka, -sam-

vitka. For míttikā < míd see under t-stems.

dh-stems: -samitka < samidh, upānatka < upānah (orig. -nadh). c-stems: -tvakka, -vākka, purorukka.

s-stems: (see above) saţka < şaş (only known Vedic instance).

ç-stems: -dikka < diç (only known Vedic instance).

s-stems: appear regularly with s after a, s after i, u; aṇīyaskā, -tapaska, -tejaska, medaska, -rajaska, -retaska; mastiska (? No \*mastis occurs); catuska, dhanuska, caksuska, -yajuska.

a)  $-\bar{a}\varsigma\dot{i}rka$  (Bahuvrīhis)  $<\bar{a}\varsigma\dot{i}s$  is due to analogy with cpds. in which s was followed by a sonant, as  $\bar{a}\varsigma\bar{i}rd\dot{a}$  &c.

b) parutka < p'arus is due to analogy with stems in s, which take t before ka. The proportion is s: s = t: t.—Cf. also

párucchepa.

37. Stereotyped Endings.—When ka is added to a word having a stereotyped ending, or an ending which does not vary according to a nominal declension, the word is always treated as if it were formed from a noun stem in -a, whether it is so or not: the ka is added to this (often imaginary) a-stem, and then the ending of the original word is attached to the ka-derivative, the -a of the suffix of course disappearing. This gives the word the appearance of being formed with an infix -ak-.

So in the case of adverbs like  $\bar{a}rak\acute{a}t < \bar{a}r\acute{a}t$ ,  $\acute{a}lakam < \acute{a}lam$ ,  $canak\bar{a}\acute{a}s < can\bar{a}\acute{a}s$ , in which the original base actually was  $\bar{a}ra$ , cana, cana, cana, cana.

But also:  $asak\bar{a}\acute{u}^{\,i} < as\bar{a}\acute{u}$ , as if the stem were asa- and the ending  $-\bar{a}u$ ; and the extraordinary verb.-form  $y\bar{a}maki < y\dot{a}mi$ , as if  $y\dot{a}mi$  were a nominal form from a stem  $y\bar{a}ma$ -.

B. Samdhi of the Secondary Suffixes ika, uka, īka, and the fem. ikā.

38. In the Veda these do not appear after  $\check{u}$ -stems. A final stem vowel disappears before them without trace, except r, which becomes consonantal r. Consonantal stems before them appear in their weakest pre-vocalic stem form; e. g.  $c\bar{a}cvatika < c\acute{a}cvant$ ; paramavyomnika < -vyoman;  $\bar{a}par\bar{a}hnika < -ahan$ , and so other compounds of ahan. Apparent exceptions like fem.  $t\bar{a}d\bar{a}tmik\bar{a}$  come as a rule from masculines in a-ka (suffix ka), or are derived from parallel bases in -a (as  $s\bar{a}dahika < sadah\acute{a}$ , not -ahan).—In the classical language, however, this rule no longer holds; particulary an-stems take the form in -a before -ika (the a dropping). In the Veda  $s\acute{a}man$  and its compounds follow this habit:  $s\bar{a}mika$  ( $L\bar{a}ty$ .),  $jy\bar{a}isthas\bar{a}mika < jyesthas\bar{a}man$  &c.

39. The *primary* suffixes require no remarks under this heading; the treatment of verbal bases before them, in so far as it is capable of discussion, has been taken up under the respective suffixes.

<sup>&</sup>lt;sup>1</sup> The grammarians allow asuka as well  $asak\bar{a}\hat{u} < as\bar{a}\hat{u}$ , but it has not been reported as occurring in the literature.

## Chapter III.

## The Secondary Suffix ka (excl. diminutives).

The Suffix r ka (excl. diminutives) §§ 40-48. Meanings see Chap. I, § 9. (About 110 words.)

40. a) Forms nouns from nouns; meaning "like."

antaká, border (CB.), < ánta, end.

kambūka (AV.), husk of rice, < kambu, shell (see § 33).

kīlaka (U.), the middle part of a mantra, < kīla, post.

kumbhaka (U.), the holding of the breath after filling the passages with air—a religious exercise; the appearance of the performer suggested a pot, hence the name. < kumbhá pot. See § 95.

kúṣṭhikā (AV.), dew-claw, < kúṣṭha (cf. also § 90, 91).

cūlaka (U.), the top of a column, < cúla, crest.

chattrāka (B.), mushroom, < chattra, shade, umbrella (see § 30) (Class. chattraka = mushroom).

nadaka (S.), hollow of a bone, < nadá, reed.

 $n\bar{a}d\bar{i}k\dot{a}$  (AV.), throat,  $< n\bar{a}d\dot{i}$ , tube.

nābhiká (B.), navel-like cavity, < nábhi, navel.

bhāṣika (S.), general rule, < bhāṣya, speech, commentary (see § 29 a).

manika (B), hump, water-jar, < mani, pearl, lump &c.

valīka (S.), thatch; reed, sedge, < valī, fold, or vali, edge of a roof.

41. b) The signification of the ka-derivative is often so like that of its primitive that it is hard or impossible to distinguish any difference between them, so that the ka seems to be meaningless. The Hindu grammarians recognize as a distinct category this "meaningless ka" (anartha). Sometimes, however, the exigencies of meter explain the addition of ka. So:

ástaka (AV), home, = ásta.

 $gav\bar{i}nik\bar{a}$  (A V.), groins, =  $gav\bar{i}n\bar{i}$ .

(The same pada repeated in TS. has gavīni.)

isuká (AV.), arrow, = isu.

piyūsaka (RVKh.), biestings, = pīyūsa.

(The same pada in AV. has pīyúṣa, but is deficient in meter.)

42. c) Sometimes, again, the suffix is used as a convenient means of bringing into the ordinary a-declension words of less usual stem-formations (mostly consonantal stems). This may explain the following (and cf. I, 12);

āmīvatká (YV.), pressing, = āmīvat (pres. part.). See Gen. Index; cf. vikṣinatká, vicinvatká.

udaká (RV.), water, = udán. The stem udaká was at first used, apparently, only in the nom. acc. sg. udakám to replace the form \*uda < udán, which never occurs. The form udakám is found 8 times in RV. and 17 times in AV., while the oblique cases occur only once in RV. and 6 times in AV. The oblique cases of udán on the other hand occur 19 times in RV. and 4 times in AV.; its nom.-acc. is not found. As the oblique cases of udaká increase in frequency the stem udán becomes correspondingly rare.

pratiçrútkā (VS.), Echo, = pratiçrut.

brhatka (B.), n. p., < brhát, adj. (But cf. also § 46).

vikṣinatkā and (inferior) vikṣinakā (YV.), destroying, epithet of gods, = vikṣinant; see General Index.

vicinvatká (YV.), sifting, discriminating, epithet of gods; see General Index, and cf. preceding and āmīvatká.

stúkā? (RV.), tuft of hair; prob. not "primary ka" (Whitney), but rather from the noun stu in pṛthúṣṭu.

43. d) But in many cases there seems to be no evident reason for the appearance of ka.—It may be that one or another of the words which are grouped under this heading will seem to sharper senses than mine to show some differentiation between the primary word and the ka-derivative. It is morally certain that some of them would have presented differences to an ancient Hindu. It is possible that some of them are diminutives of some sort, the I have sought in vain for some sign of this in the various passages. However that may be, of the general fact there can be no doubt; from very early times the suffix ka became in some cases so colorless that it might be added without change of meaning to nouns, and even to adjectives. This usage increases greatly in frequency in the later language. Even if, then, a few of the examples quoted prove to be wrong, the principle is undoubtedly right.-Note that the usage is rarest in the Mantras and commonest in the Upanisads.

44. Nouns:

avadhūtaka (U.) n. of an Upaniṣad = avadhūta ātmabodhaka (U.) n. of an Upaniṣad = ātmabodha urvāruká (RV.) in a late and interpolated verse, a sort of gourd, = urvārú

kántaka (AV.), thorn = kanta (only in cpds.) karkataka (U.), crab = karkata karnavestaka (S.), earring = karnavestakiñjalka (S.), plant-stalk = kiñjala (only Lexx.) see § 29 b. kramuka (B.), betel-nut tree = kramu (only Lexx.) (also krmuka) gavidhuka or gavé- (TS.), coix barbata = gavidhu (gavedhu) (not Vedic)  $gopik\bar{a}$  (U.), protectress = gopicakraka (U.), wheel = cakrá jarāyuka (B.), after-birth = jarāyu jīvikā (S.U.), manner of life, cf. jīvá, life (Possibly primary -aka; cf. § 95)  $t\dot{a}rak\bar{a}$  (AV.), star =  $t\bar{a}r\dot{a}$ nikharvaka (B.), billion = nikharva parūsaka (S.), n. of a tree, and its fruit = parūsa pracitaka (S.), n. of a meter = pracita bhāradvājakī (B.), skylark = bharadvājī (f. of -ja) bhiksuka (S.) mendicant = bhiksu manipuraka (U.), n. of a mystic circle on the navel. = manipūra  $m\acute{r}ttik\bar{a}$  (VS.), clay =  $m\acute{r}d$  (see § 36) yastikā (U.), club = yasti  $r\bar{u}paka$  (B., U.), image; species =  $r\bar{u}p\dot{a}$ lokapālaka (U.), earth-protector = lokapālá

rūpaka (B., U.), image; species = rūpá lokapālaka (U.), earth-protector = lokapālá varāhaka (U.), n. of an Upaniṣad = varāhá vahyaka (S.), draft-animal = vahyáṭ vārddhuṣika (S.), usurer = vārddhuṣi vikalpaka (U.), hesitation = vikalpa -vīnākā (S.), flute = vīnā vyādhaka (S.), hunter = vyādha çyāmāka (YV.), millet, = çyāmā (? cf. § 29 c, Note) samtanika (B.), n. of a Sāman, = samtani.

Note.—ajāviká, neut. sg., "goats and sheep," is the equivalent of the (masc. plur.) dvandva ajāví. The -ka seems to have a sort of collective force, not exactly paralleld elsewhere.

# 45. Adjectives:

āgantuka (S.), accidental, = āgantu

āvapantikā (AV.), pres. part., scattering, = āvapantī. (Note in Whitney's edition seems to imply dim.—i.e. pejorative—force, like avacarantikā &c. But as it is applied to the

bride scattering grains in the marriage ceremony, this is hardly conceivable. In the AV. passage the -kā might be metrical, but not in the GrS., where it is also used [unless they depend directly on the AV. passage; note that some parallel passages, as MantrBr., read āvapantī]. Might this be a case of the "feminine" Diminutive—§ 90?)

ūrdhvaka (U.), raised. = ūrdhvá

kṛtsnaka (S.), all, = kṛtsná

caturthaka (U.), fourth = caturthá

 $t\bar{u}$ s $n\bar{i}ka(m)$  (S.), silent(ly),  $=t\bar{u}$ s $n\bar{i}(m)$ . Doubtful and prob. corrupt.  $mrday\acute{a}ku$  (RV.), or mrl- merciful, =mrdaya, cf. § 29 d. svaka (U.), own,  $=sv\acute{a}$ 

Note.—The word  $pl\tilde{a}cuka$  (B., S.), rapidly growing up, <\*pla=pra+acu, takes ka because of its quasiparticipial meaning, being influenced by the suffix -uka. Similarly udbhrāntaka (U.), roaming, = udbhrānta, from the analogy of words in primary aka, several of which are found in close proximity to the word udhbrāntaka in Nṛsut. Up. 7.

46. e) Often the suffix forms substantives, from adjectives or other words, with the meaning "characterized by" (such a quality or thing). When the primitive word is an adjective the derivative is frequently no more than a substantivized adjective. As such it is particularly adapted to the formation of proper names.

Substantive from adjective:

abhinivistaka (S.), ? (acc. to! Knauer) stale (of food); < p. pp. of abhi-ni-viç.

invaká (SV., B.), n. pr. of a Sāman, < inva, pervading.

iṣṭakā (YV.), brick, <\*iṣṭá, burnt, IE.  $\sqrt{aidh}$  burn. Cf. Av. ištya.

kunika (S.), n. of a man, < kuni, adj., having a withered arm. ghātaka (S.), n. of a kind of wood, < ghāta, smitten.

cáraka (B.), wanderer, < cara, wandering.

jayantaka (U.), n. of a man, < jayanta, victorious.

taṭāka (B.), pool, < taṭa, declivity, bank.

dyumnīka, n. of a man, dyumnin, glorious.

nyastiká (AV.), epithet of a plant, < nyastá, thrown down. (§ 91.)  $p\bar{u}tika$  (TS.) or -ika, n. of a plant,  $< p\acute{u}ti$ , foul (see § 31).

přthuka (B.), flattened grain, < prthú, flat.

peruká (RV.), n. of a man, < perú, delivering.

pracalāka (S.), chameleon pracalākā (TS.), cloudburst } < pracala, moying &c.</pre>

prasarpaka (S.), assistant or spectator at sacrifice, < prasarpa, adj. madhyamikā (U.), middle finger, < madhyamá (cf. § 90).

mundaka (U.), n. of an Upanisad, < munda, shorn.

rohitaka (MS.), n. of a tree, < rôhita, red (in Class. Skt. also applied to the tree rohitaka).

vádhaka (AV.), n. of a wood, < vadhá, smiting &c.

varaka (S.), suitor, < vará, desiring (also n., suitor).

varṣīka (S.), n. of a meter, < varṣin, raining.

víçvaka (RV.), n. of-a man, < víçva.

çamakā (S.), n. of a plant, perhaps < çama?

snátaka (B.), one who has ceremonially bathed, a grhastha, < snātá.

Substantive from noun (which must have been felt adjectivally):

célaka (B.), n. of a man, perhaps < cela.

dandaka (S., U.), n. of certain meters, < dandá.

vamraká (RV.), n. p., "Antman", < vamrá, ant. Called dim. by Nāigh., followed by BR., but this seems very unlikely. It is rather a noun of characteristic.

vṛṣaka (SV., B.), n. of certain sāmans, < vṛṣan. sampātika (S.), n. of certain demons, < sampāti.

Miscellaneous:

tiraccikā (S.), a horizontal region, < tirácci, loc. sg. of tiryañc.

47. f) The suffix furthermore forms adjectives of characteristic, mainly from adjectives, adverbs and numerals.

ádhika (S., U.), additional < ádhi.

ánuka (B.), subordinate < ánu.

antiká (RV.), near < ánti.

ávakā (AV.) (subst.) n. of a plant < áva.

ekākin (AV.), solitary, < ėka.

viçvaka (U.), all-pervading, < víçva.

sám-samaka (AV.), united, < samá.

From numerals, forming adjectives with a sort of distributive force: ekaká, singly; dvaká, by twos; triká, by threes—all RV.

One adjective of material (others in Classical Skt.): sidhraka (S.). made of sidhra-wood.

48. g) Presumably growing out of the usage described in § 46, we find a few rare and abortive appearances of the suffix in formation of abstract nouns, with the force of the English suffixes -ness or -hood. The few Vedic cases are:

madhū́laka (AV.), sweetness (or, honey) < madhūla, sweet. mātṛka (U.), "das Mutterwesen" < mātṛ. lohinīkā (B.), red glow < lohinī, fem. of lohita. sūtaka (S.), birth, childbirth < sūta.

Note.—Logically the treatment of the Diminutive ka should follow here, it being a phase of the suffix 1ka. But for practical reasons, because of its importance and the space it requires, it has seemed best to devote a separate chapter to it.

The Suffix 2 ka. §§ 49—52 incl. Meanings see § 11. (53 words.)

49. Here no additional remarks or semantic distinctions are necessary, and we need only give the words, practically all of which are adjectives, as they occur. The words which have Vriddhi are: (21 words)

vriddin are: (21 words)

āpartuka (S.) < apartú

āmalaka (U.) < amala

āranyaka (U.) < áranya

ārunaketuka (TĀr.) < aruna +

ketu

āiḍaká (B.) < eḍa

kāveraká (AV.) < kúvera (patronymic)

cāturhotṛká (MS.) < cáturhotṛ

tādātmaka, ikā (U.) < tad-ātman

tāvaká (RV.) < táva, gen sa

tāvaká (RV.) < táva, gen. sg. of tvam

<sup>1</sup>pārṣṭhika (S.) < pṛṣṭhyå, cf. § 29 a.

pāçuka (S.) < páçu or paçú pāçubandhaka(S.) < paçubandhá prātiçrutká (U.) < pratiçrut bhāumaka (B.) < bhúman mánuṣyaka (U.) < manuṣyà māmaká (RV.) < máma, cf. tāvaká māṇnāká (TĀr.) < ménā (metro-

nymic)
rāivataka (U.) < revata (patronymic)

vāibhītaka (TS.) < vibhīta(ka?) çārīraka (U.) < çárīra sāmsparçaka (S.) < samsparçá.

50. Those which may or may not be considered as having Vriddhi: (10 words)

ātmaka (Ū.) < ātmán āitareyaka (B.) < āitareya tāluka (Ū.) < tálu tāittirīyaka (Ū.) < tāittirīya trāividyaka (S.) < trāividya

-dhāvanaka (S.) < dhāvana

bādhaka (B.) < bādhá? (mākī, mākīna) < mā—see § 30 a, Note.

vājasaneyaka (S., U.) < vājasaneyá cātyāyanaka (S.) < cātyāyana

<sup>&</sup>lt;sup>1</sup> Note.—This must be admitted to be not a certain case of the suffix ka, as against ika. Nevertheless it is hardly likely that the entire syllable -ya would disappear before -ika without any trace;—at least I know of no parallel for such a phonetic change, whereas § 29 shows parallels for the reduction of -ya to i before ka.

51. The words which fail to show Vriddhi (19 words): mámaka (RV.) < máma, cf. māagnihotraka (U.) < agnihotra. maká § 49. asmáka (RV.) < asmā- see § 30 a markataka (S.) < markáta. Note. menakā (B.) < ménā, metrogánaka (VS.) < ganá. nymic; cf. māināká. cikitsaká (B.) < cikitsā. yantraka (B.) < yantrá. tŕtīyaka (AV.) < trtíya (as yuváku (RV.) < yuvā- see § 30 a noun). Note. dévaka (U.) < devá. yuşmāka (RV.) < yuşmā- see nápātka (RV.) < napāt. § 30a Note. madhūka (S.) < mádhu. sūtikā (AV.) <sūti (cf. pramadhvaka (B.) < \*madhva? see sūtikā, Cl., and -prasūta, AV.). svastika (U.) < svastí. § 33 b. mantraka, ikā (U.) < mántra. hotraka (B.) < hotrá.

52. A few un-vriddhied words from bases in  $\tilde{i}$ , where it is impossible to say whether the suffix is ka or ika. The overwhelming preponderance of Vriddhi with ika has led me to classify them here, while vriddhied words from i-stems are for the same reason put under -ika. (3 words):

kuçiká (RV.) prob. < kuçi.

bálhika (AV.) <bálhi.

mahānāmnika (S.) < mahánāmnī.

The Suffix 3 ka. §§ 53-55.—Meaning see § 12.

53. This category consists mainly of adjectives (which, however, are frequently substantivized), like the foregoing. It is on the whole not frequent in the Veda, except in the developt use with Bahuvrīhis.—Especially to be noted is the use of the suffix with numerals, in the sense "consisting of," "containing."

Parenthetically it may be noted that the suffix -ika has the value of 3 ka in two AV. words: tindika, having a snout or trunk, < tunda; and paryāyikā, having (i. e. composed in) strophes, < paryāya. This seems to be the extent of the usage.

The following words show ka in its third use (21 words):

(From numerals:) (8 words.)

áṣṭaka (B.) pañcaka (S.)

ekatriṅçaka (U.) pañcaviṅçaka (U.)

catuṣka (S., U.) ṣaṭka (S.)

daçaka (S.) ṣaḍviṅçaka (U.)

(From other words:) (13 words.)

aristaka (S.), having the disease árista

āṇḍika (AV.), having egg (-like bulbs) <āṇḍi

janaká (B.), n. of a king < jána?

dāyaka (S.), heir, < dāyá, inheritance

dvārakā (U.), n. of a city, "City of Gates" < dvāra

nimustika (Åit.Ār.), of the size of the fist, < nimusti, a measure of that size

parutka (S.), having joints < párus (see § 37 fin.) mádhuka (B.), n. of a man ("rich in honey") < mádhu

muktikā (U.), n. of an Upan., "String of Pearls" < muktā

mustikā (U.). n. of a prizefighter < musti, fist

vasnikā (B.), prize ("having value") < vasná, value çályaka (VS.) porcupine ("having darts") < çalyá, dart

hlika (KS.) possest of modesty <\*hli = hri

54. Bahuvrīhis.—Very scarce in the Mantras (2 in RV.; 5 in RV.—AV. together); they become not infrequent in the Brāhmaṇas, but can hardly be called common until the Sūtra-Upaniṣad time. There are 42 words found in the Mantras-Brāhmaṇas together, and 54 which occur for the first time in the Sūtras and Upaniṣads, making 96 for the entire Veda. In the later language the cases are numerous.—That non -a stems predominate as primitives (cf. § 12) is shown by the statistics; of 96 words, 37 are from consonantal stems, 37 from stems in other vowels than a, and only 22 from a-stems.

For Samdhi of stem-finals see Chap. II.—The most striking facts are that  $\bar{\imath}$  always remains unchanged, while  $\bar{a}$  may do so, but more often is shortened before ka.—Four stems in a change a to i before ka, through the influence of parallel -in stems of like meaning. They are  $-c\bar{a}rika < c\bar{a}ra$ , cf.  $c\bar{a}rin$ ; -varsika < varsa, cf. varsa

< samnyāsa, cf. samnyāsin.

a) The heteroclite stems akṣi (akṣan) and asthi (asthan) use either form of the stem before -ka, as also (in the Veda) before the pada case-endings (Wh. 431). The same verse in different parts of the Vedic literature may vary in this regard. Thus anakṣikāya svāhā TS. 7. 5. 12. 1, but anakṣakāya svāhā KSA. 5. 3.—anasthikāya (-akāya) svāhā TS. (KSA.). Cf. asthábhyaḥ svāhā VS. 39. 10, TS.; but asthibhyah sv. KSA. 3. 6. Cf. also the Bahuvrīhis anastha, anasthan, anasthi, anasthimat—all of which are found.

The corpus of variants revealed by the Vedic Concordance, which I have been able to examine through the kindness of Prof. Bloomfield, further reveals the fact that in a number of cases the same pada in different texts varies by adding ka to, or dropping it from, a Bahuvrīhi stem. Examples are  $ana\bar{n}g\dot{a}$ :  $ana\bar{n}gaka$ ,  $aprān\dot{a}$ : aprānaka,  $aman\dot{a}s$ :  $amanask\dot{a}$ ; and avajihva nijihvika HG. 1. 15.  $5^a$  cf. avajihvaka nijihvaka ApM. 2. 21.  $32^a$ . The second word in both places should probably be emended to nir-jihvaka. A form -jihvika as a Bahuvrīhi-final is quite inexplicable.

The list gives the final parts of the compounds only, in alphabetical order; the stem-form of the original word is added where it is not obtainable by simply striking off the -ka.

#### 55. List of Bahuvrīhi ka-words.

word	occurs	stem	word	occurs	stem
-ançaka	U.	$\alpha$	-kanthaka (sahá-		111141
-akṣaka <aksán< td=""><td>KSA.</td><td>(an)a</td><td>k.) (&lt; kanthá)</td><td>AV.</td><td>a</td></aksán<>	KSA.	(an)a	k.) (< kanthá)	AV.	a
-akṣiká (<áksi)	TS.	i	-kadruka (tri - k.)		
-agnika	В.	i	( <kádru)< td=""><td>RV.</td><td>и</td></kádru)<>	RV.	и
-angaka	KSA.	а	-karnáka (< kár-		
-anuka	U.	и	na)	TS.	$\alpha$
-ambaka (tryà-)			-kalpaka	U.	a
< ambá	RV.	$\bar{a}>a$	-keçaká (< kéça)	AV.	a
-açītika	U.	i	-cakşúşka <cákşus< td=""><td>U.</td><td>8 -</td></cákşus<>	U.	8 -
-astaká (<ásta)	AV.	$\alpha$	-carmáka < cár-	110	
-asthaka < asthán	KSA.	(an)a	man	TS.	(an)a
-asthika (< ásthi)	TS.	i	-cārika < cāra ef	0.0	
-ākhyaka <ākhye	ā U.	$\bar{a}>a$	cārin	U.	a>i
-ādika	U.	i	-citika (in sát-c.)		
-āçirka <āçis	TS.	s>r	$\cdot$ (< $citi$ )	В.	i
	S.	$\bar{\imath}$	-jihvaka < jihvá	S.	$\bar{a}>a$
-ukthaka (sók-)			-tantrīka	В.	ī
(< ukthá)	В.	a	-tapaska	U.	8
-upanisatka <upa< td=""><td>- 1</td><td></td><td>-tamaska</td><td>U.</td><td>S</td></upa<>	- 1		-tamaska	U.	S
. nișad	U.	d>t	-tūlaka, -ikā	U.	а
-upasatka <upa< td=""><td>-</td><td></td><td>-tejáska (&lt; téjas)</td><td>U.</td><td>8</td></upa<>	-		-tejáska (< téjas)	U.	8
, sád	S.	d>t	-tvákka <tvác< td=""><td>U.</td><td>c&gt;k</td></tvác<>	U.	c>k
-upānatka <upā< td=""><td>- 115,1</td><td></td><td>-tsaruka</td><td>В.</td><td>и</td></upā<>	- 115,1		-tsaruka	В.	и
nah	S.	(d)h>t	-datka <dánt< td=""><td>U.</td><td>(n)t</td></dánt<>	U.	(n)t
-ṛṣika (in sarṣika	) S.	i -	-dantáka ( <dánta)< td=""><td>TS.</td><td>u</td></dánta)<>	TS.	u

word	occurs	stem final	word	occurs	stem final
-díkka <díç< td=""><td>В.</td><td>c&gt;k</td><td>-yonika</td><td>S.</td><td>i</td></díç<>	В.	c>k	-yonika	S.	i
-dhātuka <dhātu< td=""><td>U.</td><td>26</td><td>-rajaska</td><td>U.</td><td>S</td></dhātu<>	U.	26	-rajaska	U.	S
-dhūmaka	U.	a	-raçmika	S.	i
-navaka	U.	$\alpha$	-retáska ( <rétas)< td=""><td>_B.</td><td>S</td></rétas)<>	_B.	S
-nāmaka < nāman	s.U.	(an)a°	-lepaka	U.	a
-nivitka < nivíd	ĀitĀr.	d>t	-lómaka (or -áka)		
-patnīka	В.	ī.	<lonan< td=""><td>TS.</td><td>(an)a</td></lonan<>	TS.	(an)a
-pariçritka	S.	t	-vapāka	В.	$\bar{a}$
-pariṣatka < pari-			-varṇaka	U.	a
şád	S.	d>t	-varsika <varsá< td=""><td></td><td></td></varsá<>		
-paçuka	S.	11	cf. varşin	S.	a>i
-pitṛka	S.	r	-vastuka	U.	26
-pūro' nuvākyàka	ı		$-v\bar{a}kk\acute{a} < v\acute{a}c$	В.	c>k
$\langle -y\dot{\bar{a}}$	В.	$\bar{a}>a$	-vibhaktika	В.	i
-purorúkka < pu-	-		-vișuvatka	S.	(n)t
rorúc	В.	c>k	-vṛttika	U.	i
-pūrvaka	U.	$\alpha$	-çīrṣáka < çīrṣán	TS.	(an)a
-prajāpatika	В.	i	-çīliķa < çīla cf.		
-prāṇaka	KSA.	$\alpha$	çīlin	В.	a>i
$-b\bar{a}huka$	S.	u	-șațka <șáș	S.	s>t
-binduka	U.	u	-samvitka < sam-		
-bṛhatīka	S.	ī	vid	U.	d>t
-brahmaka brah-			-samkhyaka\ <sam< td=""><td></td><td><math>\bar{a}&gt;a</math></td></sam<>		$\bar{a}>a$
mán _	S.	(an)a	-saṁkhyāk <b>a</b> } khyā		$\bar{a}$
-bhasmaka < bhás-			-samjñaka < samjñ		$\bar{a}>a$
man	В.	(an)a	-samnyāsika <sam< td=""><td></td><td></td></sam<>		
-majjáka <majján< td=""><td></td><td>(an)a</td><td>nyāsa cf. sam</td><td></td><td></td></majján<>		(an)a	nyāsa cf. sam		
	KSA.,I	J. s	nyāsin	U.	a>i
-mānsáka (< mān-			-samitka < samidh	S.	dh>t
sá)	TS.	$\alpha$	-sākṣika <sākṣin< td=""><td>U:</td><td>(in)i</td></sākṣin<>	U:	(in)i
-mānaka (see In-			-sāmidhenīka	В.	ī
dex s. v.)	В.	$\alpha$	-sāvitrīka	S.	ī
-medáska ( <médas< td=""><td>•</td><td>S</td><td>-snāváka <snávan< td=""><td></td><td></td></snávan<></td></médas<>	•	S	-snāváka <snávan< td=""><td></td><td></td></snávan<>		
-yajúska <yájus< td=""><td></td><td>8</td><td><math>(or -v\acute{a}n)</math></td><td>TS.</td><td>(an)a</td></yájus<>		8	$(or -v\acute{a}n)$	TS.	(an)a
-yantṛka	S.	r	-hetuka	U.	u
-yūṣka < yū́s	S.	8			

The Suffix 4 ka. Meaning—see § 13.

56. The five words belonging here have been already quoted; they are (5 words):

ántaka (AV.), ender, death < ánta, end.
yācanaka (U.), beggar < yācana, request
vimanyuka (AV.), freeing from wrath, < vimanyu, free from wrath.
çītaka (RV.), cooling < çītá, cool.
hlādaka (RV.), refreshing < hlāda, refreshment.

Unclassified (Secondary) ka.

57. All, or nearly all, the following words in suffixal ka have evidently a secondary suffix. But it is impracticable to separate them into the various categories, either on account of the uncertainty of their origin, or in a few cases because, though they are clear as to general derivation, it cannot be determined which branch of the suffix they belong to. For instance, sómaka, a proper name, might mean "Sóma-like" (1 ka), "of or belonging to Sóma" (2 ka), "having sóma" (3 ka, cf. mádhuka n. pr.), or it might be a diminutive.—In most of the following cases, however, the etymologies are unknown; and often even the meaning of the word is not clear. Whatever can be said about them will be said in the General Index (q. v.), under the individual words. They are recorded here merely for the sake of completeness.

58. List of Unclassifiables. (87 words.) anjalikā (or nyanj-) kāmikā kiriká (or gir-) ámanika (or ámanaka) kúcavartaka (?) arātaki kusitaka avacatnuka ādhaka kustuka ānusūká kocātaka ārcatká kuāku? iksvāku (or -kú) klītaka utpátika ksitikā uddálaka khāndika golattikā upānasyaka úlmuka cicciká rksáka chúbuka (cl. cibuka) -jalāyukā in trņa-j. orimikā jānukā (or ni-j.) kakātikā kánaka jumbaká káplaka (or kálpaka) derikā kalanka dhārikā and ā-dh. kalmalikin dūtaka kaçóka nabhāka

naráka and náraka mādānaka pakvaká rodākā patantaka (suffix aka? Cf. ropanákā § 15, footnote.) vártikā patākā (primary?)  $val\bar{u}ka$ vasuká (2 ka or 3 ka?) parisāraka (-aka suffix?) (partiká, patiká- corrupt.) vālukā pājaka vihkrndhikā nāvaká visránsikā pinyāka vŕndáraka pínāka cayándaka pippakā çayandaka pundárika çāriçākā pŕdāku cālūka prsátaka cipivistaká (1 ka? cf. General prahastaka Index s. v. and § 45) prācātika cilaka bataraka çrnkhanika (v. l. singh- &c.) balákā cāúnaka bŕbūka salalūka madūsikā silikamandūka sómaka mánasthaka? sāúrāki (mastaka (sphatika- primary?) mastiska hātaka

### Chapter IV.

# The Secondary Suffix Ka. Diminutives. (About 180 words.)

59. It is not always easy or possible to draw the line sharply in any given case between the various diminutive values of the suffix ka, as laid down in § 10—which see. The diminutive of pity is almost always associated with contempt; without that idea it is doubtful whether it is found at all in the Veda. There are very few words in the Veda which show a marked endearing force of the suffix; in so far as it occurs it is usually found along with simple diminutive force (smallness). Again, the imprecatory and contemptuous uses are often hard to distinguish; nevertheless they are essentially distinct. They may, and very often do, exist quite independently of each other.

60. In treating of adjectives and pronouns having this suffix, it is to be noted that the diminutive idea (of whatever variety) usually belongs not so much to the adjective or pronoun itself as to the noun with which they are connected,—or rather to the whole complex idea; the diminutive notion pervades, as it were, the atmosphere of the whole sentence. So e. g. AV. 20. 136. 14 kumārikā pingalikā—"wretched little yellow girl;" it is an open question whether pingalika (from pingala, tawny) has the suffix ka in the sense of our suffix -ish, so frequent with color words (pingalaká-"yellowish"), or whether the suffix has simply the contemptuous diminutive force, which is then, so to speak, transferred from the noun kumāriká to its modifying adjective. I incline to the latter view in this case; the occurrence is by no means rare in the Veda, and is so simple and natural that it is hardly necessary to dwell on it.

We shall now proceed to classify the ka diminutives by lists,

according to the divisions laid down in § 10. I. True Diminutives. (72 words.)

61. The suffix is applied—

a) to nouns—indicating an object of the same kind as the primitive, but smaller.

b) to adjectives of smallness—emphasizing and exaggerat-

ing that quality.

c) to adjectives of color,—indicating a color approaching or suggesting the original color (Eng. -ish, Ger. -lich).

d) rarely to other adjectives and adverbs-indicating qualities approaching but falling short of the original

quality.

e) principally to nouns-indicating not physical smallness, but relatively secondary importance of the object denoted. Related to, but distinct from, the diminutives of pity and contempt; such notions are absent here.

62. a) Diminutives of Size—nouns. (51 words.)

akṣamālikā, "little rosary," n. of 'an Up.—Mukt. Up. 1. 36 < aksamālā

alábuka, the fruit of the bottle-gourd (alábu) <alabu AV. 20. 132. 1, 2 = RVKh. 5. 15. 15 ád alábukam ékakam alábukam níkhātakam. "Just one little alábu, a little alábu cut into just a little."

avaghatarikā, kind of lute, ÇankhÇr. 17. 3. 12.—Prob. Dim.,

cf. ghātarī, lute.

avataká, little spring, AV. 2. 3. 1. So Ppp., adopted by Bl. and Ludwig;] Wh. keeps the Çāun. MSS. avatká, which is scarcely interpretable.

aviká, little sheep, ewe-lamb. RV. 1. 126. 7; AV. 20. 129. 17. Prob. Dim.

(In an obscene passage; is the suffix perhaps due to that fact? See § 85.)

indragopaka, little firefly. Amrt. Up. 36 ("Marienkäferchen," Deuss.) <i ndragopa.

(1) upajihvikā RV. 8. 102. 21 &c. names of sorts of ants. (2) upajikā AV. 2. 3. 4; 6. 100. 2 &c. Whatever the true inter-

-kanikā, a minute particle of anything, in vata-k. Sarvop. 2.

< kána.

kanánakā for kaní-, pupil of the eye, only TS. 5. 7. 12. 1. Corrupt for kaní-, as shown by fact that the same pada in other places (VS. 25. 1. 2; MS. 3. 15. 1; KSA. 13. 2) reads kaní-.

kanīnakā (RV. 10. 40. 9, VS. 4. 3 &c.). -akā (RV. 4. 32. 23), kanīnakā (CB. 14. 5. 2. 3), -ikā (AV. 4. 20. 3 &c.), pupil of the eye, from kanīna, -ā. Bloomfield (AJP. 17. 400, Note 2) has shown conclusively that in all the known occurrences these words mean "pupil of the eye," and never "boy" or "girl." kanyākā, pupil of the eye, Āit.Ār. 3. 53. 5. <a href="mailto:kanyākā, pupil of the eye, Ait.Ār. 3. 53. 5.">kanyākā, pupil of the eye, Ait.Ār. 3. 53. 5.</a>

karkandhuká, tiny jujube-berry, AV. 20. 136. 3 (where MSS. and Edd. kárkandhūkā) = RVKh. 3. 22. 3 (has correctly uká). See alpiká under § 86. The obscene meaning pervades the passage so thoroughly that this word might also be classed there.

karkariká, little lute, AV. 20. 132. 3.

< karkari, lute, RV. and ÇānhkÇr.

kárnaka, tendril or handle ("earlet"), ÇBr. 9. 2. 3. 40; KātyÇr. 18. 4. 6, 7. <a href="kárna">< kárna</a>. Cf. § 86.

kundikā, little pot. SamnyUp. 4.1. Of the pot of the Samnyāsin, in a description of his modest belongings. Dim. < kunda.

kumāraká, iká, boy, girl, RV. 8. 69. 15 &c. &c. kumārá, á. kṣurikā, "little dagger or razor," n. of an Up.Kṣur.Up. 1 < kṣurá. khanātaka, prob. "little shovel," Āp.Çr. 17. 26. <\*khanāta.

NBD. makes it an adj. "dug up;" but it is clearly a noun, being connected with  $sam\bar{u}haka$  (q. v.) by  $v\bar{a}$ . Neither it nor its primitive \*khanāta occurs elsewhere, but prob. Dim.

golaka, little ball, Çānkh.Gr. 4. 19; Gobh.Gr. 4. 4. 20. < gola. cáṇḍātaka, a short petticoat, ÇBr. 5. 2. 1. 8 &c. Derivation unknown; Prob. Dim.

jātaka, a new-born child, Kāuç. 11. <jātā.
jālaka, little net, web, BrhĀrUp. 4. 2. 3. Prob. Dim. <jāla, web. tarāṇaka, a young sprout, AV. 10. 4. 2. The verse is hopelessly obscure in its application, but some sort of dim. use may be assumed. <tanpa,

 $n\acute{a}sik\ddot{a}$ , nostril, RV. 10. 163. 1; AV. 10. 2. 6 &c.  $< n\acute{a}s\ddot{a}$ , nose.  $p\ddot{a}duk\ddot{a}$ , slipper,  $\ddot{A}$ cramUp. 4. Dim.?  $< p\ddot{a}d\acute{u}$ , foot.  $p\ddot{i}p\acute{t}laka$ , (ika?) and (most often)  $ik\ddot{a}$ , ant; AV. 7. 56. 7 &c. &c.  $< pip\ddot{t}l\acute{a}$ . See Word-List s. v.

putraká, little son, RV. 8. 58. 8. Cf. § 67. <putrá. -pṛṇākā in hariṇa-p., the (fem.) young of 'any animal. No \*pṛṇā occurs, but it is clearly a dim. Cf. Class. Skt. pṛ-thu-ka, Lt. pario, πόρτις &c.

prapāthaka, little section, subdivision of cert. works

c prapāṭha "lecture."

< vajrasūcī.

priyangukā, little panic-seed, Sāmavidh.Br. 2. 6. 10. < priyángu. mákṣikā, fly, RV. 1. 119. 9 &c. Dim. < mákṣā, fly. maçáka, gnat, AV. 4. 36. 9 &c.—The cognate Lith. maszalai

with suffix IE. -los points to a Dim. -ka.

mukharikā, the bit of a bridle, KātyÇr. 16. 2. 5 (BR. wrongly 4)

according to Sch. < mukharī (not otherwise found). The word

is in any case ultimately < mukha and is prob. Dim. < mukharī.

muhukā, moment, RV. 4. 16. 17; 4. 17. 12.

< múhu (or muhú) adv. acc. mūtaká, little basket, ÇBr. 2. 6. 2. 17. < mūta. músaka, rat or mouse Gārud Up 2)

 $m\ddot{u}$  saka, rat or mouse, Gārud.Up. 2 - $ik\ddot{a}$ , rat or mouse, VS. 24. 36.  $r\ddot{a}$  snākā, little girdle, Kāṭh. 25. 9.  $r\ddot{a}$  snākā, "little sharp needle," n. of an Up., also called

\*vayāka (in vayākin), prob. "little tendrils," RV. 5. 44. 5.

vajrasūcī. Mukt.Up. 1. 33.

So Sāyana and Ludw.; somewhat dub.; epithet of the soma-plant.

valmika, ant-hill, VS. 25. 8 &c. cf. vamrá, -ī, ant.

Doubtful. The -ka is prehistoric, but certainly suffixal, and probably dim.; cf. formīca, μύρμηξ. If valmīka meant originally "little ant," its semantics have wandered peculiarly. vāmanaka, dwarf, Garbh.Up. 3. Dim. < vāmaná, dwarf. vibhīdaka, the vibhīda(ka) nut used as a die. RV. 7. 86. 6; 10. 34. 1. < vibhīda.

Although the form vibhīda(-ta) does not occur until later, the -ka was clearly felt as dim.—Cf. vibhītaka Imprec. in § 79. viṣāṇakā, n. of a plant, AV. 6. 44. 3.—Prob. "little horn," referring to horn-shaped leaves or flowers. Kāuç. even takes it as a real "little horn," not as a plant at all, and this may be right.—The other alternative is to regard the suffix as possessive (3 ka); viṣāṇakā, "horned." This is on the whole less likely, though possible. Cf. caphaka. <viṣāṇa. caphaka, n. of a plant, AV. 4. 34. 5 &c. Comm. says "a hoof-shaped plant;" prob. therefore "little hoof" rather than "hoofed;" cf. viṣāṇakā, to which the same questions apply. < caphâ.

çalákā (once āka, Kāth. 26. 1), little stake or twig, TS. 6. 3. 1. 2 &c. < çalá; cf. 29 c.) çálka, splinter, TBr. 1. 1. 9. 9 &c. Cf. § 29 b. prob. < çalá. cacaka, (little) hare?, Adbh.B. in I. St. 1. 40.

< çaçá; no very clear dim. force. samūhaka, little sweeper, Āp.Çr. 17. 26. (NBD., "heap"). See khanātaka.—The word samūha only occurs as a n. of action, not as a noun of instrument; doubtless it must have been used in the other sense too, as this word shows,—for samūhaka clearly has that meaning. The whole sense of the passage suggests also diminutive value. Otherwise it would be possible to call samūhaka a noun from sam + Vūh with primary aka.</p>
< samūha (?).</p>

sūcika, "little needle," epithet of a stinging insect, RV. 1. 191. 7.

I do not think any imprecatory or other pejorative force is present here.

63. b) Diminutives of Size—adjectives. (8 words.)

anīyaská, more tiny, AV. 10. 8. 25. bálād ékam anīyaskám, "one is more tiny than a child." <ánīyas, comparative.

arbhaká, tiny, RV. 1. 114. 7 &c. (see also § 72) < árbha. alpaká, tiny, AV. 20. 136. 3 (see Obsc., Dim., § 86); CBr. 1. 7. 3. 25 &c. <úlpa. kanisthaká, smallest, AV. 1. 17. 2 ) < kanisthá (or (kanişthikā, little finger, CBr. 3. 1. 2. 4 &c.). (kán-) superlative. ksullaká, tiny, TS. 2. 3. 8. 3. But see § 68. <\*kşulla <kşudrá, prakritized form. daharaka, short, KāusBr. 19. 3. <dahara. bālaka, young; a child, KṛṣUp. 19; MuktUp. 2. 7.  $< b\bar{a}la$ . çiçuká, young (animal), AV. 6. 14. 3. < çíçu. 64. c) Diminutives of Degree—adjectives of color. (6 words.) kālakā, "blackish," n. of an unidentified bird. VS. 24. 35. < kāla. kṛṣṇaka, prob. "blackish," n. of a plant, Kāuç. 80. < kṛṣná. pingalaká, iká, tawny(ish?), AV. 20. 136. 14.—But see § 60. < pingalá. babhruká, brownish, CBr. 1. 6. 3. 3; (bá-) an ichneumon VS. < babhrú. lohitaka, reddish, red. Ap. (NBD.; no reference quoted.) < lóhita. cyávaka, "brownish," n. of a man, RV. 8. 3. 12; 8. 4. 2. K < cyāvá. Examples are more plentiful in Classical Skt. 65. d) Diminutives of Degree—other adjectives (and adverbs). (3 words.) abhimādyatká, somewhat drunk, CBr. 1. 6. 3. 4; 5. 5. 4. 5. < abhimádyant, pres. p. abhi- V mad. níkhātaka, cut into a little, AV. 20. 132. 2—see alābuka § 62. < nikhāta. çanakāis, adv., quite gently, softly, RV. 8. 80. 3 &c. < çanāis (çán-). The German word sachtchen exactly renders canakais. 66. e) Diminutives of Importance (without contempt). (4 words.) upapātaka, a minor sin, Nār.Up. 5; Kālāg.Up. 2. < pāta, sin pātaka is also found, but dim. force is hard to find in it; it has rather the aspect of a nomen agentis. The prefix upa- adds dim. force, and there is no doubt that in upapātaka at least the suffix -ka suggested diminution to the consciousness of the hearer. ékaka, "just one (little, valueless)," AV. 20. 132. 1—see alábuka, < éka. § 62. dévikā, an inferior class of goddesses, ĀitBr. 3. 47, 48; CBr. 9. 5. 1. 34. hótrka, assistant-priest, secondary Hotr, CBr. 13. 5. 4. 24 &c. < hótr.

#### II. Diminutives of Endearment. (7-8 words.)

67. The paucity of Vedic material under this head is partly due to the character of the literature, whose atmosphere is to a large extent unfavorable to "Kosenamen." But after taking this into consideration, it is surprising that the number should be so small. Following are the only cases which seem to me clear enough to warrant classifying them here.

ambikā, dear little mother, Mütterchen. VS. 23. 18 &c.

<amba or amba.

ambālikā, dear little mother, Mütterchen. VS. 23. 18, ÇBr. 12. 2. 8. 3 &c. <ambālā or -lī.

ambe (MS. amby) ambike ambālike VS., QB., MS. ambe ambāly ambike TS. &c.; see Ved. Conc.

(The suffix  $-l\bar{a}$  is also diminutive.)

ulūkhalaka, dear little mortar (Mörserchen, Gr.), RV. 1. 28. 5. «ulūkhala.

yác cid dhí tvám grhégrha úlūkhalaka yujyáse ihá dyumáttamam vada jáyatām iva dundubhíh

"However thou mayst be used in every house, O dear mortar, yet sound most clearly here!"

jīvikā, in jīvikā nāma stha tā imām jīvayata, MS. 4. 8. 7, 115. 5; ĀçvÇr. 6. 9. 1; ĀpÇr. 14. 20. 8. Addressed to the waters, in a magic formula or charm; "ye are jivikās,—do ye then make this man live (jīv)!" The same formula with jīvā in place of jīvikā occurs in the same places quoted and in others (see Ved. Conc.). Cf. also AV. 19. 69. 1 ff., especially 4. Verse 1 reads jīvá stha jīvyásam—, "ye are alive (jīvá); may I live!" Vs. 4 reads jīvalā stha jīvyāsam-. Whitney renders jīvalá "lively." But note the diminutive suffix -la, and cf. jivika. The occurrence of both these words with diminutive suffixes in practically the same connection shows that neither of them is accidental. They were both evidently felt as carrying the same quasi-endearing, coaxing idea which is found in ulūkhalaka and mangalika. Although this meaning seems clear enough here, to render it in English is a different proposition, and one which I do not feel equal to attempting at present.

pādaká, little foot (Füßchen, Gr.), RV. 8. 33. 19. < páda. samtarám pādakāú hara—"keep your little footies together," spoken in a playfully affectionate way.

putraká, little sonny, RV. 8. 69. 8.

< putrá.

Dim. of size, with addition of some endearing force. mangaliká, (adj.) of good omen, AV. 19. 23. 28.

<mangalya (see § 29 a).

The word clearly refers to the hymns of AV. 18, which are funeral hymns. Lanman is right in remarking (note to Whitney's translation) that it is a euphemism for this particularly ill-omened class of hymns. The suffix ka perhaps adds something to this euphemistic touch by giving it a turn akin to the endearing diminutive (cf. ulūkhalaka and jīvikā). It would be futile to try to bring this out in translation.

'(súbhadrikā), courtezan, VS. 23. 18.

< súbhadra; cf. "Freudenmädchen."

This word may have been, and probably was, originally a playfully endearing dim., but in this passage, where alone it seems to be found, the suffix is rather imprecatory; see § 79.

III. Diminutive of Pity. (3 words.)

68. In the Veda this almost always carries with it the additional idea of contempt. It is almost doubtful whether the Veda knows the suffix -ka with the connotation of simple pity in a good sense at all. All the following instances are capable of being treated as terms of contempt.

unmantaka, insane, only  $\bar{A}_{cram}$ . Up. 3. The exact formation of this word is uncertain, though its general etymology  $(ud + \sqrt{man})$  is clear enough. No \*manta or \*unmanta occurs. If the ka is diminutive, as seems likely, it belongs under this head.

kṣullaká, tiny, cf. § 63, 72. This word, <\*ksulla = kṣudrá, regularly carries with it (at least in the Veda) the idea of weakness, as well as smallness. So ÇBr. 1. 8. 1. 3—yávad vãi kṣullaká bhávāmo bahví vãi nas távan nāṣṭrá bhavati,—
"As long as we are poor (helpless) little shavers, we are in great danger." In this case we seem to have a true Dim. of Pity.—More often the word takes on contemptuous force; see § 72.

pradrāṇaka, very poor, Chā.Up. 1. 10. 1.

pra, intens, + drāṇa, poor.

Probably pitying dim. No idea of contempt seems to be prominent.

IV. Diminutives of Inferiority with evil connotation, often called Pejoratives. (94 words.)

69. They arise from the above-mentioned diminutives of production and inferiority (§§ 66, 68) and may be conveniently divided into three classes (§ 10); 1. Contemptuous—§ 70—76; 2. Imprecatory—§ 77—84; 3. Obscene—§ 85—86.

1. Contemptuous Diminutives. (29 words.)

70. In these the idea of smallness carries with it that of weakness or wretchedness and contempt. Applied to nouns, adjectives, participles, pronouns, and adverbs. Common from the earliest times. As has been said, this category is often difficult, of not impossible, to separate from the imprecatory diminutive, with which it is closely connected. In many of the words quoted under each head something of the other idea is also present.

Following are the words which show more or less clearly a contemptuous use of ka, arranged according to the parts of speech.

71. a) Nouns.

áhallika, "prattler"? BrhĀrUp. 3. 9. 25. A term of reproach whose mg. and etymology are not certain, but prob. containing some pejorative notion.

usriká, miserable bullock, RV. 1. 190. 5 (see § 29 a, N.). <usrá. yé tvā devosrikári mányamānāh pāpā bhadrám &c. "The evil ones] who reckon] thee, O God! (Brhaspati) as a wretched bullock," &c.

kumāraká, RV. 8. 30. 1—see § 72 s. v. arbhaká.

kumārikā,1 (despised) little girl, AV. 10. 4. 14; 20. 136. 14.

< kumārá.

AV. 10. 4. 14—kāirātikā kumárikā sakā khanati bheṣajām—"Even the wretched little kirāta-girl, even she—a worthless creature (sakā)—digs up a remedy (which is sufficient to destroy the serpents)." In a charm against snakes. The idea is that a worthless person of very little power or influence can destroy the hostile serpents. The kirātas were a despised mountain tribe. See § 72 s. v. kāirātikā.

This verbal minimizing of the power of adversaries is a common characteristic of all magic, and we shall have occasion to note it more than once in dealing with our suffix, which is peculiarly adapted to this purpose. Cf. RV. 1. 191. 11—16, and see s. v. kusumbhaká, cakuntiká.

<sup>1</sup> Either accent.

For AV. 20. 136. 14, where *kumāriká* also occurs, see § 72 s. v. *pingalaká*.

kuşumbhaká, venom-bag of an insect, RV. 1. 191. 15, 16.

< kuṣumbha, id.

vs. 15—iyattakáh kuşumbhakás takám bhinadmi áçmanā táto visám prá vāvrte párācīr ánu samvátah

16—kuşumbhakás tád abravīd giréh pravartamānakáh víçcikasyārasáin visám arasáin vrçcika te visám.

15. "A wretched, feeble thing is that miserable little poison-bag! I smite it with a stone; then the poison has departed into remote places."

16. "Thus spake the accursed little poison-bag, slinking down from the mountain: 'The poison of the accursed stinger is powerless.' Thy poison, accursed little stinger, is powerless."

The power of the poison is belittled; the speaker declares with all possible vehemence that he despises it, and that it cannot do him any harm. See s. v. kumārikā and çakuntikā Of course imprecatory, as well as contemptuous, force pervades the ka suffixes which bristle in this passage; I have tried to bring out both ideas in the translation.

The word kusumbhaká is often translated "venomous insect," as if it contained the suffix 3 ka and meant "possessing a kusúmbha." It seems clear, however, that it has just the same meaning as kusúmbha (e. g. AV. 2. 32. 6), plus a pejorative value. Our modern preconceived ideas, based on modern prejudices, of what such stanzas ought to say in order to give "good sense," are of practically no weight whatever with verses of this kind, which may even be intentional nonsense. The meaning "poison-bag," incidentally, fits in vs. 15, at least, quite as well as the other meaning. And as for vs. 16, we can only say that the poet speaks of the poison-bag as crawling down from the mountain, and there is an end of it. If anyone demands that logical sense be extracted from this abracadabra, I respectfully request that he identify the mountain (giri) alluded to, and explain why the kuşumbhaká (whatever its meaning) should be crawling down from it.—A parallel stanza to vs. 16 is AV. 5. 13. 9; see § 73 s. v. avacarantiká.

 $v\acute{r}$ çcika, "stinger," scorpion, from Vvraçc. The ka may be in origin primary and not diminutive; but that it is felt as

diminutive in this passage is evident. The imprecatory force of the suffix is strong in this word,—stronger than the contemptuous, perhaps.

dévaka, (wretched, worthless) god, RV. 7. 18. 20. < devâ.

dévakam cin mānyamānám jaghanta.

"The wretched fellow who thought himself a godling, forsooth! (cid) him didst thou (Indra) slay."

dhanuska, small, poor bow, Lāty 8. 6. 8. <dhámus. pándaka, eunuch, weakling, Kāth. 28. 8; 13. 7. <panda, id. nápuńsaka, eunuch, hermaphrodite, ÇBr. 5. 5. 4. 35 &c.

< na-puisa.

púlkaka or púklaka, n. of a despised tribe. MS. 1. 6. 11. <?

In Classical Skt. they are called pulkasa; the dim. suffix -ka is prob. present in the word.

rājaká, worthless kinglet, RV. 8. 21. 18. < rājan.

cîtra îd rājā rājakā id anyaké yaké sârasvatīm ânu &c. "Citra is a real king; worthless kinglets truly are the other wretches (anyakê) who (yakê) live about the Sarasvatī" &c. viṣadhānaka—see under § 79.

vispulingaká. (miserable) little spark?, RV. 1. 191. 12.

< visp(h)ulinga.

trih saptá vispulingaká visásya púsyam akṣan. The exact meaning of the word is not entirely clear, but it must be a contemptuous formation < visphulinga, like çakuntiká (q. v.) in the preceding verse, and with a similar application, viz. used in minimizing verbally the power of the poison. See also kuṣumbhaká, and cf. kumāriká. The viṣpulingakáḥ must be some weak and worthless creatures, at all events.

výçcika, scorpion, RV. 1. 191. 16 &c. &c. See on kuşumbhaká, and, also § 79.

çakuntakû, ikû, (wretched, accursed) little bird. <çakûnta.

RV. 1. 191. 11 iyattiká çakuntiká saká jaghāsa te visám só cin nú ná marāti nó vayám marāmāré asya yójanam haristhá múdhu tvā madhulá cakāra.

"A miserable little creature is that little bird!—she has swallowed thy poison; yet she shall not die; we too shall not die! Far off is thy course; the sun-god has turned thee into honeyed honey."

Another case where the power of a hostile object (poison) is belittled in words, the idea being that the very words by their magical power accomplish the things stated to be al-

ready accomplished. "Even a wretched little bird has eaten the poison without injury; what harm can it do us?"

AV. Ppp. folio 115 b, line 1—çakuntikā dhayantikā, see § 73. VS. 23. 22, 23 and parallel passages, contain this word. They occur in the obscene parts of the Açvamedha ceremony; the use of the suffix belongs to the Dim. of Obscenity, and will be mentioned there—see § 85.

çalākaká, wretched little splinter, AV. 20. 130. 20. < çalákā. See s. v. yaká, § 75.

72. b) Adjectives.

arbhaká, small, weak, wretched, RV. 7. 33. 6 (see also § 63). < árbha.

daṇḍā ivéd goájanāsa āsan párichinnā bharatā arbhakāsaḥ. "Like ox-driving staves, the miserable Bharatas were crushed to pieces."

RV. 8. 30. 1—nahí vo ásty arbhakó dévāso ná kumārakáh—"Not one of you is a little wretch, o gods! nor a weak boy!"

AV. 1. 27. 3, in a charm against serpents, nárbhaká abhí dadhrşuḥ (cf. kuşumbhaká, § 71, and comment.).—Similarly AV. 7. 56. 6,

ābhūka, powerless, weak, AV. 6. 29. 3.

 $<\bar{a}bh\acute{u}$ , which means simply "empty."  $k\bar{a}ir\bar{a}tak\acute{a}$ ,  $ik\acute{a}$ , of the  $kir\bar{a}tas$  (contemptuous), AV. 10. 4. 14.

< kāirāta, id.

See kumārikā, § 71.—They were a despised tribe. This word is a contemptuous formation from the adjective kāirāta. ksullakā, tiny and wretched. See § 68, 63. < ksudrā (\*ksulla).

AV. 2. 32. 5 shows the word in a clearly contemptuous sense (with some imprecatory force added):

átho yé kṣullaká iva sárve te krímayo hatáḥ = "The tiny little wretches—all the worms are slain." In a vermin-charm. pingaliká, tawny, AV. 20. 136. 14. < pingalá.

kumārikā pingalikā, "the wretched little yellow-girl."

This color-adjective may or may not partake of the force of the Dim. of degree otherwise common with such adjectives. See §§ 60, 64.

bhinnaka, broken and worthless, MantraBr. 2. 7. 3. < bhinnaka, athāi 'ṣām bhinnakaḥ kumbho ya eṣām viṣadhānakaḥ. "So their bag is crushed and powerless,—their cursed poison-receptacle." In a charm against poisonous insects.

In the word *viṣadhānaka* the idea of imprecation seems to outweigh that of contempt.

73. c) Participles.

ava: arantiká, slinking down, AV. 5. 13. 9. < avacarantī. karņá çvāvít tád abravīd girér avacarantiká yáh kắccemáh khanitrímās tásām arasátamam visám.

"The eared hedge-hog said, as she slunk down from the mountain," &c.—The whole stanza is suggestive of RV. 1. 191. 16, and pada b is pada b of the RV. verse with the substitution of avacarantiká for pravartamānakáḥ, q. v. The sense of the  $k\bar{a}$  is doubtless contemptuous. This stanza has less appearance of freshness and originality than the RV. stanza; it looks like a secondary and epigonal reminiscence of the latter. See § 71 s. v. kuṣumbhaká.

pravartamānaká, slinking down, RV. 1. 191. 16. < pravartamāna. See kuşumbhaká, § 71, and cf. avacarantiká above.

dhayantikā, sucking, AV. Ppp. folio 115 b, line 1. <dhayantī. çakuntikā (MS. -ka) me 'bravīd viṣapuṣpam dhayantikā. (For MS. viṣapuṣpam probably -puṣyam is to be read; cf. RV. 1. 191. 12, and see § 71 s. v. viṣpuliūgakā.)

"A miserable little bird said to me, as she sucked up the essence of the poison;—" (The following words in the MS. are not entirely clear to me; they are probably corrupt, and are in any case unimportant for the present purpose.) That the suffix ka here has contemptuous force is made clear by a comparison of RV. 1. 191. 11—16, of which this verse is a reminiscence. See *çakuntiká* in § 71, also *kuṣumbhaká*.

74. d) Pronominal adjectives.

anyaká, other (contemptuous), RV. 6. 21. 18.—See rājaká, § 71. <ánya.

See also § 82, Imprecatory Diminutives.

iyattaká, iká, so tiny and wretched, RV. 1. 191. 11, 15.

<iyat- "of such a size."

See çakuntiká, kuşumbhaká, § 71.—In AV. 20. 130. 20 the MSS. have uyám yakám çalókakā, for which R.-Wh. read iyattiká çalá-; but the correct reading is probably iyám yaká çalákakā, as shown by RV.Kh. 5. 15. 10. 75. e) Pronouns.

saká, saká, takád &c., that (wretched or miserable little).

< sa, sā, tud.

RV. 1. 191. 11, see çakuntiká § 71.

AV. 10. 4. 14—see kumāriká § 71.

RV. 1. 191. 15—see kuşumbhaká § 71.

Kāty. Cr. 13. 3. 21 takā vayam plavāmahe. Parallel texts read ime or  $\epsilon t\bar{a}$  for  $tak\bar{a}$ . There is no apparent reason for the dim. or pejorative suffix. The verse is difficult and uncertain; see Garbe on Vāit. S. 34. 9.

RV. 1. 133. 4 yásām tisráḥ pañcāçáto 'bhivlañgāír apávapaḥ tát sú te manāyati takát sú te manāyati

(Addressed to Indra.) "Of them (witches) thrice fifty didst thou lay low with blows (? abhivlangāir); that deed of thine (te gen.) is highly praised,—yea, even that slight task of thine!" He means that this great performance (which is itself worthy of laudation) was nothing to what the power of Indra could do,—not that the performance was in itself slight. Grassmann's translation misses the point.

yaká, which (miserable person).

< ya.

RV. 6. 21. 8—see rājaká, § 71.

AV. 20. 130. 20 = RVKh. 3. 15. 10 iyám yaká çalákakā (see on iyattaká § 74) "that wretched little splinter." Whether an obscene meaning is hidden in the phrase (which is quite likely) or not, the contemptuous idea is plain. See further § 85, Dim. of Obscenity.

76. f) Adverb.

âlakam, in vain (contemptuous and imprecatory) < âlam. RV. 10. 71. 6; 10. 108. 7.—Applied to actions which fail, and which are not desired to succeed. In 10. 108. 7 the Paṇis tell Saramā contemptuously that her long journey has been useless (âlakam), since she has no power to get the desired cows away from them.

(IV. Pejoratives:) 2. Imprecatory Diminutives. (59 words.)

77. These are sometimes called simply Pejoratives, in a narrower sense. But this expression, if used at all, is better applied to this entire category, including the contemptuous and obscene words. I have applied the term *imprecatory* to this subdivision, because these words in ka often have just the value of the primitive words accompanied by a curse. This cannot be brought out in translation oftentimes, without over-translating the idea. And of course it cannot be prest too closely in the case of every individual word. Sometimes the idea is more deprecatory than imprecatory. But it always conveys the

impression of something bad,—something that is more or less emphatically disapproved of. And it differs from the foregoing subdivision in that the idea of contempt, if present at all, is at least not prominent, or not as prominent as the idea of hostility or vigorous disapprobation. As we have said, it is sometimes hard to say in given cases whether imprecation or contempt is more strongly felt. Proper names are peculiarly susceptible to the imprecatory ka, which casts a slur of some sort or other on the personage so denominated. It is especially common with names of hostile demons.—Besides the other parts of speech represented in the contemptuous ka words, we find here one remarkable verb-form containing the suffix. Following are the words which occur.

78. a) Proper names.

anantaka, n. of Çeşa, a snake-god, Gāruḍ. Up. 2; see elāpatraka. He was regularly called ananta.

elāpatraka, n. of a Nāga or serpent-demon, Gāruḍ. Up. 2.

< elāpatra, id.

(mahāilāpatraka [mahā-el-] is another Nāga in the same section.) elāpatra is the name of a Nāga, found in the Classical Skt.—This chapter is a charm against serpents, personified as demons. A number of them are listed and exorcized by name. Names in -ka predominate (only one out of the 12 names lacks the suffix), and in many cases (as in this one) the same names appear elsewhere without ka. It is plain that an imprecatory force is felt in the suffix with all of them.

karkoṭaka,n. of a Nāga, Gāruḍ. Up. 2. See  $\mathit{el\bar{a}patraka}.$ 

< karkota, id.

kālika, n. of a Nāga, Gāruḍ. Up. 2. See elāpatraka. No \*kāli occurs.

kulika, n. of a Nāga, Gāruḍ. Up. 2. See elāpatraka. No \*kuli occurs.

cháyaka, n. of a demon, AV. 8. 6. 21; prob. imprec.

< chāya (only occurs as common n.)

jámbhaka, "crusher", n. of a demon, VS. 30. 16.

< jambhá n. of a demon, AV.

takṣaká, n. of a Nāga, Gāruḍ. Up. 2, AV. 8. 10. 29, &c.

< takṣa, id. (Kāuç.)

tāuvilikā, n. of a female demon, AV. 6. 16. 3. Derivation unknown; prob. imprec. -kā.

padmaka, n. of a Nāga, Gāruḍ. Up. 2. See elāpatraka.

(and mahāpadmaka—same section.) < padma, id. palijaka, n. of a demon attacking women, AV. 8. 6. 2. The proposed etymologies are all merest guesswork; but the ka is probably imprecatory.

vāsuki, n. of a serpent-king, Gārud. Up. 2; brother of Çeşa, who is referred to in the section as anantaka. Vāsuki, by its ending i and Vriddhi, suggests a patronymic formation < vasuka; but still the -ki may have been felt as imprecatory, in the connection where this passage occurs.

çankhapulika, n. of a Nāga, Gārud. Up. 2. See elāpatraka.

No \*çankhapuli occurs.

çerabhaka (voc.), n. of a kimīdín or hostile demon, AV. 2. 24. 1.

which is joined with it in the same stanza. The opening of the exorcism is cerabhaka cerabha! (vocatives). Some sort of a serpent or dragon is doubtless referred to. The suffix -bha indicates that it is some animal; and the radical part of the word is probably connected with cira—serpent (Pañc.). In any case the suffix, in this word as in cevrdhaka, is plainly imprecatory.

gevrdhaka, n. of a kimīdin, AV. 2. 24. 2. < cevrdha.

Occurs in the stanza following the one which contains cerabhaka; this stanza opens in the same way with a corresponding address—cevrdhaka cevrdha!—The words are puzzling in this connection, because cevrdha is otherwise an adjective of good signification, meaning "favoring, kindly." It seems likely that the vague assonance of the words with cerabha(ka) suggested their use in this place; although it would be rather bold to suppose that the charm-maker forgot, or did not know, the regular meaning of cevrdha (which was, nevertheless, a rare word). In any case the ka is impreca-

79. b) Nouns (not Proper Names).

armaká, heap of ruins, RV. 1. 133. 3. < árma, id. ávāsām maghavañ jahi cárdho yātūmátīnām vāilasthānaké armaké mahávāilasthe armaké. On account of the fact that árma is only found as a noun, and that the ka is plainly pejorative, I prefer to regard armaká (as well as vāilasthānaká q. v.) as a noun (árma + imprecatory idea), rather than as an adjective, which some commentators prefer. Translate:

"Smite down, O Maghavan, the crowd of these witches into the fearful pit, the heap of ruins;—even into the great pit, the heap of ruins." It is indeed somewhat awkward to construe these four successive words as nouns in apposition to one another. But the pejorative notion seems so marked in the verse that I am unable to believe that ka is the mere adjective-forming suffix.

açvaká, accursed horse, VS. 23. 18 (repeated TS. 7. 4. 19. 1, 2 &c.).

< áçva.

In part of the Açvamedhá-ceremony. The Mahiṣī speaks: sásasty açvakáḥ súbhadrikām kāmpīlavāsínīm.—"(If I do not perform the revolting ceremony required of me) this damned horse will sleep with (impregnate) the accursed whore (súbhadrikā) who lives in Kāmpīla." She does not want to do what she is compelled to do, but knows that if she does not, the benefits she desires from the horse will go to other women. The imprecatory idea is beautifully clear. Not "little" or "contemptible" horse (which would certainly not be said of the sacrificial beast at this solemn occasion), but "this horse, confound it!"—The súbhadrikā (q. v.) is supposed to personate vaguely any hostile or rival woman.

*úlūka* (once  $ur\bar{u}ka$ , Āit Br. 2. 7. 10), owl, RV. 10. 165. 4 &c. Onomatopoetic base +ka; the owl was a bird of evil omen from the earliest times. Lat. ulucus as well as ulula point

to a prehistoric pejorative.

āiḍaká, ÇBr. 12. 4. 1. 4. Eggeling "a vicious ram," < eḍa. on the ground of the suffix, the associations in the passage, and a similar meaning which the word has in Maraṭhī. Otherwise āiḍaka only occurs as an adj. < eḍa, with 2 ka, meaning "of the sheep eḍa." I think E. is right in his interpretation; ill-omened animals are dealt with in the passage. But as āiḍa does not occur as a noun, and as the vriddhi-vowel is therefore inexplicable, I should emend to eḍaka.

kanáknaka, a sort of poison, AV. 10. 4. 22. Etymology unknown. Very possibly contains imprecatory ka.

kásikā, cough (as a disease), AV. 5. 22. 12; 11. 2. 22.

< kás or kāsá.

In 5. 22. 12  $k\acute{a}sik\bar{a}$  follows directly upon  $k\acute{a}s$  and  $k\bar{a}s\acute{a}$  in preceding verses, and the suffix is undoubtedly felt as imprecatory (or pejorative).

kuhaka, rogue, cheat, Māitr. Up. 7. 8. < kuha, id. kuṣumbhaká, poison-bag, RV. 1. 191. 15, 16. See § 71.

< kuṣumbha.

The word may contain imprecatory as well as contemptuous force.

 $jy\bar{a}k\acute{a}$ , accursed bowstring, RV. 10. 133. 1 ff. (repeated as refrain). <  $jy\acute{a}$ .  $n\acute{a}bhant\bar{a}m$  anyakéṣām  $jy\bar{a}k\acute{a}$  ádhi dhánvasu. "Let the

damned bowstrings of the others, the scoundrels (our enemies), be smashed upon their bows!" Strongly imprecatory, the a contemptuously belittling idea is also present to some extent.

In AV. 1. 2. 2  $jy\bar{a}k\dot{a}$  may be used for  $jy\dot{a}$  for metrical reasons. Certainly no reason for a dim. use of any sort is discernible.

tilvaka, a certain plant, Q. Br. 13. 8. 1. 16; Āçv. &c. < tilva, id. only Lexx.; but cf. tilvila (RV.), "fertile."—In the Q. Br. passage it is found in a list of ill-omened trees, and the ka was probably felt as pejorative, whether it was so originally or not.

 $d\bar{u}_{\bar{s}}ik\bar{a}$ , impurity from the eyes, VS. 25. 9 &c.  $< d\hat{u}_{\bar{s}}i$ , id.  $(d\bar{u}_{\bar{s}}ik\bar{a}, M\bar{a}itr. Up. 1. 3.)$ 

Perhaps originally pejorative, though this force is not prominent in any of the passages where it occurs.

báddhaka, captive, AV. 6. 121. 3. 4. < baddhá, id. Used of one bound by sin or by hostile magic. Contains

some sort of pejorative notion.

mákaka, a kind of evil demon, AV. 8. 6. 12. Perhaps cf. makara, a sea-monster. The suffix is doubtless imprecatory.

manaská, accursed mind, AV. 6. 18. 3. < mánas.

adó yát te hrdí çritám manaskám patayisnukám tátas te

īrṣyám muñcāmi nír ūṣmánam nṛter iva. In a charm
against jealousy.—"That accursed restless mind that is located in thy heart,—from it do I let loose thy jealousy, as
vapor from a skin." A brilliant example of the strongly
imprecatory ka. A translation as a simple dim., "little mind"
or the like, misses the point entirely; nor is the word contemptuous. It connotes strong disapproval. tátas = mánasas
(manaskát te.)

 $r\'upak\bar{a}$ , AV. 11. 9. 15, evil phantom.  $< r\bar{u}p\acute{a}$ , shade, shape. Appears in a group of hostile spirits invoked to torment enemies. Although none of the commentators appear to have

struck this note, it seems to me clear that we have a pejorative (imprecatory) formation to  $r\bar{u}p\dot{a}$ , which has the meaning "specter" in VS. 2. 30, and "visionary appearance" in Q. Br. 14. 7. 1. 14. The fem. gender is due to the influence of the other names of demons in the cloka, all of which chance to be fem. The translation "female jackal" has no basis except the fanciful identification with Av. urupi, which is Lt. vulpes and should not be connected with  $r\ddot{u}pak\bar{u}$ .

vibhitaka, a certain tree, Ç. Br. 13. 8. 1. 16, among a list of trees declared to have evil names. The same word is also used of the nuts of this tree used as dice, and is in that case a simple dim. (see § 62).
visadhānaka, cursed poison-receptacle, Mantra Br. 2. 7. 3.

< viṣadhana.

The same pada in AV. 2. 32. 6 reads viṣadhāna.—See bhinnaka § 72, where the passage is given and translated.—I have hesitated long before separating the words bhinnaka and viṣadhānaka, which occur in the same line,—classifying one as contemp. and the other as imprec.; but the predominance of ideas in either case seems to demand it. Both notions are present in both words, to a certain extent.

viṣātakī, n. or epithet of a poisonous plant, AV. 7. 113. 2.

tṛṣṭắsi tṛṣṭikắ (-asi Ppp.) viṣắ viṣātakyàsi párivṛktā yáthắsasy ṛṣabhásya vaçéva. "Rough one, thou art an accursed
rough one; viṣắ, thou art viṣātakī; that thou mayst be
avoided (be a párivṛktā wife), as a barren cow (?vaçắ) of a
bull." Párivṛktā is a terminus technicus for a disliked and

neglected wife; TS. 1. 8. 9. 1 &c.

The imprecatory character of the word viṣātaki is fairly clear, but otherwise it is problematic.—viṣā occurs as the name of a plant in Suçr., and is probably here used as such, with intention to pun on viṣā, poison.—viṣātaki is either 1) the name of a poisonous plant, containing or punned upon as if containing the stem viṣā, or 2) an epithet of such a plant, or an epithet applied to the woman against whom the charm is directed, or loosely to both, and containing the base viṣā or viṣā extended by an element of uncertain value plus the imprecatory suffix kī (fem. of ka). Can the meter have anything to do with the extra syllable -ta-? The Ppp. reading gives perfect meter to the whole

line; but it must be admitted that the additional -asi inserted in Ppp. has the appearance of a later attempt to improve the meter, which as a matter of fact far from improves the sense.

A striking parallel to  $vis\dot{a}$ :  $vis\ddot{a}tak\dot{\tau}$  is the Classical Skt. equation  $bhand\bar{\iota}tak\bar{\iota} = bhand\bar{\iota}$ , also n. of a plant. No \*bhand\bar{\iota}ta occurs, any more than \* $vis\ddot{a}ta$ . As to the nature of the suffixal element or elements, I cannot pretend to have any opinion further than that the  $-k\bar{\iota}$  is imprecatory.

viṣūcikā, a disease, a form of cholera, VS. 19, 10; TBr. 2. 6. 1. 5. < and = viṣūcī.

visálpaka (Wh.) or visályaka (MSS.), a certain disease, AV. < and = visalpá(-lyá).

E. g. AV. 9. 8. 5 (visalpá or -yá occurring in the same hymn.) The suffix is doubtless imprecatory.—Wh., emending to visálpa(ka), derives from vi—Vsrp. In support of this it may be noted that Suçr. uses visarpaka of "a spreading eruption," like erysipelas; and that the root vi—srp is found in VS. with the meaning "to be spread or diffused over."

vṛʿçcika, scorpion, RV. 1. 191. 16 &c. See § 71 s. v. kuṣumbhaká. The word may be a primary derivative; if its suffix is dim. at all, it is probably rather imprecatory than contemptuous.

vāilasthānaká, a horrible pit, RV. 1. 133. 3. See armaká.

 $< var{a}ilasthar{a}$ ná.

Some commentators consider this word an adj., for which there seems to me still less ground than for holding *armaká*, q. v., to be one.

cipavitnuká, a kind of vermin, AV. 5. 23. 7. Probably imprecatory; cf. ejatká (§ 81) in same verse. Derivation unknown. sarabhaka, a kind of grain-devouring insect, Adbh. Br. (in I. St.) 1. 40. 5, 6. Probably imprec. < sarabha (with the animal suffix -bha). The word sarabha is only found as the name of a monkey (Rāmaṭup. Up.).

 $s\'{u}bhadrik\bar{a}$ , courtesan, VS. 23. 18. Cf. "Freudenmädchen."

< súbhadra.

See s. v. açvaká; see also § 67. The suffix in this passage is plainly imprecatory (perhaps also contemptuous), tho it may have been originally endearing. The Mahiṣī uses this epithet as an invective against a (not necessarily definite) hostile or rival woman, whom she fears the horse will favor if she does not perform her disgusting share in the rite.

sphúrjaka, n. of a plant, said to be ill-omened, Ç. Br. 13. 8. 1.
16. sphūrja, id., only Lexx. Prob. an imprecatory formation.
80. c) Adjectives.

 $\bar{u}naka$ , defective, lacking.  $\bar{Q}a\bar{n}kh$   $\bar{Q}r$ . 7. 27. 27.  $<\bar{u}n\acute{a}$ , id.  $k\acute{a}tuka$ , sharp, bad, RV. 10. 85. 34 = AV. 14. 1. 29.

< katu, id.

kṛtaka, artificial, unreal, false, Gāuḍap. 3. 22. < kṛtá, made. khárvikā, mutilated, AV. 11. 9. 16. Imprec. < kharvá, id. khárvikām kharvavāsínīm, of a female demon.

trṣṭikā, rough (imprec.) AV. 7. 113. 1, 2—see s. v. viṣātakī § 79. < trṣṭi.  $d\bar{u}raka$ , far off RV. passim; AV. 10. 4. 9.  $< d\bar{u}ra$ , id.

Seems to be generally used in imprecatory sense; either 1) applied to dangers and enemies, which are desired to be "at a distance," implying an imprecation (as RV. 9. 67. 21; 9. 78. 5; AV. 10. 4. 9 of hostile serpents); or 2) if used of other things, usually with a deprecatory idea, as RV. 10. 58. 1—"Thy spirit which hath departed to a distance (as it should not have done), to Yama son of Vivasvant, that we make to return hither"—yát te... máno jágāme dūrakám (of the soul of a dying man).

nágnaka, ikã, naked, AV. 8. 6. 21-applied to demons.

< nagná.

Also used of wanton women. Imprecatory.

nirmitaka, conjured up, illusory, Gāuḍap 4. 70. < nirmita. "Fixed, arranged," ppp. of nis—V mi.—Of the illusions and tricks performed by magicians.

patayisnuká, fluttering, unstable (imprec.) AV. 6. 18. 3.

See manaská § 79. < patayiṣṇú.
pápaka, bad, evil. Ç. Br. 13. 5. 4. 3 &c. < pápá (either acc.).
pratīcīká, AV. 19. 20. 4—of uncertain mg.; probably imprec.
< pratīcī, fem. of pratyáñc. Perhaps a noun—"offense"?

sanaká, old (imprec.) RV. 1. 33. 4 &c.; in this passage at least strongly imprecatory. < sána, cf. senex. dhánor ádhi vişunák té vyäyann áyajvānah sanakáh prétim

īyuḥ

"From the dhanu they fled away pellmell (visunák—in all directions), the old rascals who give no offering." 1

<sup>&</sup>lt;sup>1</sup> Whether the k of  $visun\acute{a}k$  is also felt as having some sort of pejorative force is doubtful. The adverbs in -k (see § 27) do not otherwise show any signs of such value.

81. d) Participles.

ejatká, (subst.) kind of hostile insect, AV. 5. 23. 7.

< ejant, trembling.

Prob. imprec.; cf. *çipavitnuká* (§ 79) in same verse. *jyotāyamānaká*, AV. 4. 37. 10 (edd.; MSS. -maka).

< jyotāya-māna pr. p. med.</pre>

epithet of demons; imprecatory dim.; "damned little twinklers."

82. e) Pronominal adjectives.

anyaká, other (imprec.).

< ánya.

RV. 10. 133. 1—see jyākā, § 79.

RV. 8. 39. 1 fin.—nábhantām anyaké samé (of enemies): "Let the others, curse them! be crushed, all together!" See also § 74, contemptuous dim.

sarvaká, all (imprec.), AV. 1. 3. 6—9.

< sárva.

evá te mútram mucyatam bahír bál íti sarvakám

"So let thy urine be released, out of thee, splash! the whole horrid mess."—In a charm against strangury and retention of feces.

83. f) Adverb.

 $\bar{a}rak\acute{a}t$ , from a distance, Ç. Br. 3. 2. 1. 19 &c.  $<\bar{a}r\acute{a}t$ 

In the passage named there seems to be at least a deprecatory force discernible; it is said of a woman: "she hath disdained me from a distance (ārakāt)," i. e. rejected my advances with haughty scorn.

84. g) Verb form.

yāmaki, Çānkh Br. 27. 1, "I go basely, disgracefully".

< yami "I go".

no tv evānyatra yāmaki punçcalyā ayanam me astīti.

"Nor will I basely go over to another (meter than the anuṣṭubh; otherwise one would say) I am like a common prostitute."

Brilliantly explained by Aufrecht—Z. d. d. mgl. Ges. 34 p. 175—6, and since then almost universally accepted.¹—Some Hindu grammarians prescribe the use of the suffix with any finite verb form, and especially with the imperative.—I cannot here go into the very interesting, but more than problematic, questions raised by Aufrecht as to further parallels for this use of the suffix with verbs.

<sup>&</sup>lt;sup>1</sup> Boehtlingk accepted it at first, but later in the Abh. d. kgl. sächs. Ges. d. Wiss. (23 apr. 1897) attacked it—without sufficient reason, in my opinion.

(IV. Pejoratives:) 3. Obscene Diminutives. 13 words.

85. These belong to a certain style of popular humorous composition which crops out in one or two places in the Veda. They are related by their erotic character to the affectionate diminutives on the one hand, and by their debased vulgarity to the pejoratives on the other. Some of the examples also show a sort of playfully contemptuous force. Many of the passages are so filthy that they are scarcely translatable; and indeed most commentators either omit their translation or delicately veil them under decent Latin disguises. The use of a diminutive suffix with such words and in such passages is common to all languages, and easily comprehensible. Adjectives and pronouns take the same suffix by attraction, being colored by the nouns they are connected with (cf. § 60).

The passages of this nature found in the Veda are few but

striking. Following are the words which occur.

86. Word list of Diminutives of Obscenity.

alpaká, iká, tiny, RVKh. 5. 22. 3 = (except pada d) AV. 20. 136. 3. <álpa.

yád alpiká svalpiká karkandhukéva pácyate

våsantikam iva téjanam yábhyamānā ví namyate.

An obscene verse; the adjectives  $alpik\acute{a}$  and  $svalpik\acute{a}$  go not with  $karkandhuk\acute{a}$  (q. v. § 62), but with the understood subject of the verbs (viz. the female organ).

usakāú, that (obs.), VS. 23. 22, 23 (the verses also repeated with minor variants in other texts, see Vedic Concordance).

< asau.

VS. 23. 22—yakásakāú çakuntikáhálag íti váñcati áhanti gabhé páso nígalgalīti dhárakā.

23—yakó' sakāú çakuntaká āhálag ítí váñcati vívakṣata iva te múkham ádhvaryo má nas tvám abhíbhāṣathāḥ.

Translation of 22—"That little birdie (obs.) which bustles about with the sound  $\bar{a}halag$ —thrusts the phallus into the cleft; the female organ (see  $dh\dot{a}rak\bar{a}$ ) oozes (or, trembles)"

The verses are both filthy and not entirely clear in syntax. The Adhvaryu addresses the verse just translated to the women, at a certain stage of the Açvamedha ceremony.

The women reply with vs. 23, which is equally ribald and still more confused as to sense; it evidently includes a scoff at the Adhvaryu.

These verses are repeated, in whole or in part, and with minor variants, TS. 7. 4. 19. 3 (dhánikā for dhárakā); MS. 3. 13. 1; Ç. Br. 13. 2. 9. 6; 13. 5. 2. 4 &c. (see Vedic Concordance).

kárnaka, AV. 20. 133. 3, an obscene slangy expression applied to the position of the two legs spread apart. < kárna.

 $dh\acute{a}nik\ddot{a}$ —the female pudendum—TS. 7. 4. 19. 3 (see  $asak\ddot{a}\acute{u}$ , end), AV. 20. 136. 10, for  $dh\ddot{a}nik\ddot{a}$ —RVKh. 5. 22. 8; cf. further  $dh\acute{a}na$ .  $< dh\acute{a}na$  "receptacle."

maṇḍūra-dhāṇikī (voc.), RV. 10. 155. 4, supposed to be a Bahuvrīhi cpd. meaning "having an impure pudendum."

dhárakā, the female pudendum (slangy-humorous).

< dhāra "holder."

VS. 23. 22 (see asakāú); C. Br. 11. 6. 2. 10.

maṇḍūrikā (voc.), AV. 20. 131. 13, emendation of R-Wh. for maṇḍūriti, "vile woman"(?), cf. maṇḍūra-dhāṇikī s. v. dháṇikā. muṣká, testicle, RV. 10. 38. 5 &c; du. female organ—AV. 6. 138. 4 &c. Obscene-slangy expression. < mús, mouse. yaká, which (obs.), VS. 23. 22, 23 &c.—see asakāú < yá. See also § 75.

çakuntaká, iká, birdie (obs.), VS. 23. 22, 23—see asakāú.

See also § 71. < çakúnta. çlakṣṇikā, slippery, AV. 20. 133. 5. < çlakṣṇā.

Of the sexual organs in coition; obscene slangy expression.  $sul\bar{a}bhik\bar{a}$  (voc.), easily won, RV. 10. 86. 7.

< su-Vlabh cf. labha.

Addressed by Vṛṣakapi to Indrāṇī in a very obscene passage. See § 16. Whatever the original force of the suffix in this word, it seems probable that it was felt in this passage as having dim. (obscene) value.

(sv)alpiká, very tiny (of the female organ), AV. 20. 136. 3—see alpaká.

háriknikā, bay mare (dim., of obscenity?), AV. 20. 129. 3—4. <\*háriknī, f. of hárita.

(= RV.Kh. 5. 15. 1.)—The whole passage is riddlesome; it is very likely of obscene application.

AV. 20. 130. 11.—RWh. read énī háriknikā háriķ for the unintelligible MSS. reading. The same verse in RVKh. 3. 15. 8 has an equally senseless MS. reading. Even the emendation is obscure enough as to its real application,—which may indeed be said of the entire hymn.

V. The Generic Diminutive. (4 words.)

87. By this I mean the suffix ka applied to words denoting masculinity and femininity to form derivatives with meanings "male" and "female" respectively. The striking German parallels "Männchen" and "Weibchen" suggest that the suffix was probably diminutive in origin. It may have begun to be used with pet domestic animals, or in a similar way; at any rate the fact is, that "little man" came in Skt. as in modern Germ. to mean "male,"

88. Prof. von Schroeder, in his article on the Apālā-hymn (RV. 8. 80), points out that  $v\bar{v}rak\acute{a}$  (vs. 2) must be used in this sense, since it is applied to Indra. Indra was the very emblem of virile power. It was natural enough, therefore, to call him  $v\bar{v}rak\acute{a}$ , "male" par excellence, while it would be absurd to suppose that he was addressed directly (the word is voc.) as "O little man!" or "Thou wretched manikin!"

maryaká, RV. 5. 2. 5, likewise means "male," being obviously contrasted with female animals (see the passage); it could not mean "Stierlein," as Grassmann renders it.

89. The feminine counterpart, which neither v. Schroeder nor anyone else seems to have noted, is *dhénukā*, "Weibchen," "female" of any animal or of the human species,—not "milchcow." This becomes clear upon an examination of the passages where the word occurs.

So Pañcav Br. 25. 10. 23 açvām ca puruṣīm ca dhenuke dattvā—"giving two females, to wit, a mare and a woman."

Kāty Çr. 24. 6. 8 tasyām açvapurusyāu dhenuke dadyuh—"in it they offer a female horse-and-human-being" (note açvais not the fem. stem, but common gender. As in German, when "Weibchen" limits a noun, the noun stem keeps its masculine (i. e. common) form: Froschweibchen &c.)

Similarly Açv. Cr. 12. 6. 30.

AV. 3. 23. 4—in a charm for fecundity in a woman: sá prasúr dhénukā bhava—"Be thou a fruitful female!" (not

"milch-cow").

The word  $mah\bar{\imath}luk\bar{a}$ , AV. 10. 10. 6, used as an epithet of the cow, probably means nothing more than "female," "Weibchen," being derived from  $mahil\bar{a}$  "woman.".

The vowel -u- in  $mah\hat{\imath}luk\bar{a}$ , instead of  $-ik\bar{a}$  which we should expect, is apparently due to the analogy of  $dh\acute{e}nuk\bar{a}$ .—The lengthening of the i in the second syllable is an instance of that widespread tendency to iambic cadence which is especially

marked in the language of the Veda. There are a number of parallels which might have been pointed out within this very treatise; but they are mostly self-evident.

## VI. Diminutive of Femininity.

- 90. From the diminutive and endearing uses of the suffix was developed a tendency of the derivative  $k\bar{a}$  ( $ik\bar{a}$ ) to be used merely as a mark of the feminine gender, when the primary word either had common gender, or its feminine character was not marked by its ending; or, when the primary word was grammatically masc. or neut. and the writer desired to treat it as a fem. Sometimes there is to our minds no very clear reason for putting the word in the fem. gender; but that does not alter the facts, nor greatly weaken our position. It is sufficient that we frequently find a fem. noun in  $k\bar{a}$  ( $ik\bar{a}$ ) from a masc., neut. or common noun without ka, and without any other noticeable difference between the two.—The association of the diminutive idea with femininity is not rare in all languages and periods, and is easily comprehensible.—There are few examples in the Veda,—as is true also of the endearing dim., to which this is closely related. In the later language it is commoner, though never very common.
- 91. The examples here given are not exhaustive, even for the Veda, but they are some of those which show most reason for the use of the fem. diminutive.—Whether dhénukā and mahīlukā (see § 89) have any right to be counted here is very questionable. Certainly this force of the suffix ka is quite distinct from the Generic Dim., to which those two words belong. (8 words.)

pradātrikā, giver (fem.), MS. 2. 5. 7. 
candrikā, moon (as fem.), Rāmap.Up. 24. <candrá (masc.).
kúṣṭhikā, dew-claw, spur? AV. 10. 9. 23 &c. <kúṣṭha, entrails.
madhyamikā, middle finger, Prāṇ.Up. 1. <madhyamá.
pravalhikā, an enigma,—challenge; ĀitBr. 6. 33 &c. <pre>
pravalha.
nyastiká, n. or epithet of a plant, AV. 6. 139. 1. <nyastá.</pre>

The plants (rushes) were "thrown down" ( $nyast\acute{a} < ni-Vas$ ) as a seat for the bride in the marriage ceremony. Cf. AV. 14. 2. 22 where ni-Vas is used in connection with the same performance; and see my paper on the subject,—I. F. 24. 291.  $kuth\~arik\~a$  (in  $p\~ada-k$ ., a position of the feet, QGr. 4. 8),

<kuthāra; "ax," or "little ax." No particular sign of dim. use.</p>
bhūmipāçakā, a plant, = -ça (masc.).—Sāmav.B. 2. 6. 10.

### Chapter V.

#### Other Ka Suffixes.

The Suffix ika. § 92—94.' 92. a) Without Vriddhi.

1) With meaning "having, possessing" (= 3 ka)—(2 words). túndika (AV.), having a tusk or tooth, < tunda.

paryāyiká (AV.), having (i. e. composed in) strophes, < paryāyá.

2) With meaning "of," "belonging to" &c. (= 2 ka). Adjectival, primarily. (13 words.)

khándika (B.S.) < khanda.

godānika (S.) < godāna (cf. gāud-, § 94).

gonāmika < gonāmá.

jyotistomika (S.) < jyótistoma.

deçika (U.) <deçá.

pitrmedhika (U.) < pitrmedha.

mahāvratika (S.) < mahāvratá.

yamika (SV.B.) < yamá.

-yūthika (S.) < yūthá.

lalāţika (S.) < lalāţa.

-vyomnika (U.) < vyòman.

çándika (RV.) < çánda, patronymic.

sodaçika (B.) < sodaçú; sodaçika = "connected with the 16-partite Stotra."

Three other words, which may have either the suffix ika or its equivalent 2 ka; see § 52.

93. b) With Vriddhi. Meaning always = 2 ka, "of," "connected with" &c. Especially common in the Sūtras; infrequent before them. Not one case in RV.—Only two in AV. (vársika, vásantika).—In all the Samhitās and Brāhmaṇas only 16 cases (nearly all in Br.), against 64 found for the first time in Sūtras. The Upaniṣads add 11 which are not found in the other early literature; occurrences are much less common than in the Sūtras.

Double Vriddhi,—i. e. vriddhi of the principal vowels of both parts of a compound primitive—appears in the Veda only three times, to my knowledge: dārçapāurnamāsika (Çānkh.Çr. 5. 18. 7) < darçapūrnamāsá; sārvavāidika (Kāuç. 67) < sarvaveda; and sāṭkāuçika (Kāuç.) ṣaṣ-koça. Other instances in later language.

94. Word-list. Suffix ika with Vriddhi (āgnika = of or pertaining to Agni, and so forth). (105 words.) āgnika (S.) < agni. çapūrņamāsá (Double Vridágnistomika (B.) < agnistomá. āgnyādheyika(S.)<agnyādhéya. dáçarātrika (B.S.) < daçarātrá. ājāvika (S.) < ajāvi. dhārmika (U.) < dhárma. nāstika (S.U) < na-asti (cf. āsādhikārika (S.) < adhikāra. ādhyātmika (U.) < adhyātmá. tika, Cl.). ādhyāyika (U.) < adhyāya. nāimittika (S.) < nimitta. ådhvarika (B.S.) < adhvará. nāiyamika (S.) < niyama. ānumānika (S.) < anumāna. nāiçcārika (S.) < niçcāra. ānuyājika (S.) < anuyājá. nāisthika (U.) < nisthā. āparāhnika (S.) < aparāhná. pāñcamāhnika (S.) < pañcamāābhicaranika (S.) < abhicarana. ābhicārika (S.) < abhicārá. pāramārthika (U.) < paramārābhiplavika (S.) < abhiplavá. tha. ābhyudayika (S.) < abhyudaya. [pārṣṭhika (S.) < pṛṣṭhyà- Sufāvadānika (S.) < avadāna. fix 2 ka—see § 29 a.] ávika (S.U.) < ávi. pāunarādheyika (S.) < punaáçvamedhika (B.S.) < açvarādhéya. medhá. pāúrusamedhika (B.) < puruāíkāhika (B.S.) < ekāhá. samedhá. āistika (S.U.) < isti. pāurvāhnika (S.) < pūrvāhná. āúttaravedika (B.) < uttaravedi. prākaranika (S.) < prakarana. prāgāthika (S.) < pragātha. āupavasathika (S.) < upavaprātinidhika (S.) < pratinidhi. sathá. kṣāumika (S.) < kṣumā. prādeçika (S.) < pradeça. gāudānika (S.) < godāna. prāyaccittika (S.) < práyaccitta. cāturthāhnika (S.) < caturthābrāhmāudānika (S.) brahmāuhan. dāná. cāturthika (S.) < caturtha. bhāktika (S.) bhaktí. cāturdhākāranika (S.) < caturmādhuparkika (S.) < madhudhākārana. parká. cāturvinçika (S.) < caturvinçá. yājñiká (S.U.) < yajñá. chāndomika (S.) < chandomá. yādrcchika (U.) < yadrcchā. rājasūyika (S.) < rājasūya. jyāisthasāmika (S.) < jyesthalāghavika (S.) < lāghava. tādarthika (S.) < tadartha. lāukika (S.) < loká. trāivarsika (S.) < tri-varsa. vāyovidyiká (B.) < vayovidyā. dākṣināgnika (S.) < dakṣināgni. vārunapraghāsika (S.) < varudārçapāurnamāsika (S.) < darnapraghāsá.

vārṣaçatika (S.) < varṣaçata.
várṣika (AV. +) < varṣā.
vásantika (AV. +) < vasantā.
vāikalpika (S.) < vikalpa.
vāitānika (S.) < vitāna.
vāidika (U.) < véda.
vāiçeṣika (S.) < viçeṣa.
vāiçvadevika (S.) < vāiçvadevá.
vrātika (S.) < vratā.
çākunika (S.) < çakunā.
çāçvatika (S.) < çaçvant.
ṣāṭkāuçika (S.) < ṣaṣ-koça.
(Double Vṛiddhi.)

sādahika (S.) < sadahá.
sāmvatsarika (B.) < samvatsará.
sāmvatsarika (B.) < samvatsará.
sāmvatsarika (S.) < samvatsará.
sāmvatsarika (S.) < samvatsará.
sāmsiddhika (U.) < samsiddhi.
sāmgrāmika (S.) < samgrāma.
sāmghātika (S.) < samghātá.
sāttrika (B.S.) < sattrá.
sāttvika (U.) < sattvá.
sāmnipātika (S.) < samnipāta.
sāptamika (S.) < saptamī.
sāptarātrika (B.) < saptarātrá.

sāmayācārika(S.)<samayācāra. sāmavāyika (S.) < samavāya. sāmika (S.) < sāman. (See § 38.) sāmpātika (S.) < sampāti sāmpradāyika (U.) < sampradāya. sārvakāmika (S.) < sarvakāma (as n.). sārvakālika (S.) < sarvakāla. sārvayajnika (S.) < sarvayajna. sārvavarņika (S.) < sarvavarna. sārvavāidika (S.) < sarvaveda (Double Vriddhi.) sāvika (S.) < savá. sāugandhika (B.) < sugandha. sāútrāmanika (B.) < sāutrāmani. sāumika (S.) < sóma. stāubhika (S.) < stobha. svābhāvika (S.U.) < svabhāva. svārasāmika (S.) svárasāman. hāviryajñika (S.) < haviryajñá. hāimantika (VS.TS. +) < hemantá. hāutrika (S.) < hotrá (or hótr).

The Suffix aka. 95-97.

95. For 1 aka, see § 16, where the examples are quoted. (2 words.)

2 aka.—Nouns of action from verb stems. Usually neuter; one or two fem. See § 17. (8 words.) abhinéthikā (QBr.), ribald talking, <abhi-Vmith.

- $\bar{a}$ çaka in án $\bar{a}$ çaka (ÇBr.), not eating, fasting (as noun), <V aç. codaka (K $\bar{a}$ tyÇr.), invitation, direction, <V cud.

 $j\bar{\imath}vik\bar{a}$  (U.), manner of life,  $\langle Vj\bar{\imath}v\rangle$  But cf.  $j\bar{\imath}v\acute{a}$ , life. Perhaps secondary.

 $p\bar{a}taka$  (S.U.), sin, fall,  $<\sqrt{pat}$ ? But cf.  $p\bar{a}ta$ ; very likely secondary.  $p\bar{u}raka$  (U.), "filling" of the lungs, inspiration,  $<\sqrt{pr}$ . prakṣepaka (U.), throwing (noun),  $<pra-\sqrt{kṣip}$ . recaka (U.), expiration,  $<\sqrt{ric}$  (cf.  $p\bar{u}raka$ ).

Cf. also pravalhikā < pravalha, n., or from pra-Vvalh; § 91.

The noun kumbhaka, "inflation" (of the breath-passages, i. e. keeping them full of air, a religious exercise) Amrt. Up. 9 et alibi, gets its -ka by levelling from the nouns pūraka and recaka (see above), which are found in close juxtaposition to it (they being also religious exercises). Kumbhaka is of course formed from the noun kumbhá (because the appearance of a person performing the exercise suggested a pot), while the other two are formed by the suffix aka from roots.

96. 3 aka.—Participial adjectives and nouns of agent. At first only the latter use is found. All the Vedic cases outside the Upanisads, except two in the Sūtras, are exclusively used as nouns (of agent), not as adjectives. In the Upanisads the two uses are found mingled about as in later Skt.-The only words which appear before the Upanisads are:

AV.:=\begin{array}{ll} p\bar{t}yaka, n. of a class of demons; "abuser"? \bar{V}\bar{p}\bar{t}y. \\ \lambde{k}rttik\bar{a}, pl. the Pleiades (as a sword); \bar{V}\bar{k}rt. See \ 20. \\ \text{VS.:=} \begin{array}{ll} \frac{abhikr\delta\_caka}{a}, \text{ reviler}, \frac{abhi-\bar{V}\bar{k}ru\bar{c}}{\bar{t}\bar{t}}. \\ \text{vilayaka}, \text{ soother}, \text{vi-\bar{t}\bar{t}}. \\ \text{paripycchaka} \text{ (GopBr.), inquirer}, \text{pari-V}\bar{pycch}. \\ \text{proch.} \end{array}

and four words quoted in Whitney's Verb-forms as primary derivatives from the Brāhmanas, which may belong here; I have not been able to find where they occur. They are:

dhuvaka-V dhū.

pātaka- V pat. lambhaka-Vlambh.

sāraka-V sr.

avabhedaka, "splitter," epithet of headache, ava-V bhid.

Sūtras:— $\begin{cases} up\bar{a}saka, \text{ servant, } upa-\sqrt{\bar{a}s}.\\ kh\bar{a}daka, \text{ eater, } \sqrt{kh\bar{a}d}.\\ prekṣaka, \text{ spectator; as adj. deliberating on, } pra-\sqrt{\bar{\imath}ks}.\\ vin\bar{a}yaka, \text{ n. of demons, } vi-\sqrt{n\bar{\imath}}. \end{cases}$ samjīvaka, animating, sam-Vjīv.

The remaining words are all Upanisadic, and a majority of them are adjectival (participial) in meaning. There are signs of a tendency for these words to take the meaning of the causative of the verb-root from which they are derived; so, e. g., tāraka "one who takes across or saves;" pravartaka "one who sets in motion." In the Classical language this tendency became very prominent, and the number of such causative words in -aka is large, as will be shown in Part II of this book. 97. In this list, which includes all Vedic words in 3 aka, the roots are listed alphabetically; roots compounded with prepositions are placed under the simple roots. The accent was on the root-syllable regularly. (45 words: 40 different roots.)

$a\tilde{n}j + vi$	vyañjaka.	$n\bar{\imath} + vi$	vināyaka.
at	āṭikī (? n. pr.).	pat	pāṭaka (?).
asūy	asūyaka.	pad + ud	utpādaka.
$\bar{a}p + vi$	vyāpaka.	$p\bar{\imath}y$	piyaka.
$\bar{a}s + upa$	upā <b>s</b> aka.	prcch + pari	pariprechaka.
īkṣ	ikṣaka.	$bh\bar{a}s + ud$	udbhāsaka.
+ pra	prekṣaka.	bhid + ava	avabhedaka.
kr	kāraka.	muc	mocaka.
krt	kŕttikā (see above,	yac	yācaka.
and also	§ 20).	yaj	yājaka.
klp + sam	samkalpaka.	rudh + ni	nirodhaka.
kruc + abhi	abhikróçaka.	lambh	lambhaka (?).
khād		$l\bar{\imath} + vi$	viláyaka.
gras + ud	udgrāsaka.	vac	vācaka.
cint		vr	vāraka.
jap	jāpaka.	vrt + ni	nivartaka.
jiv + sam	sainjīvaka.	+ pra	pravartaka.
tr	tāraka.	+ sam	samvartaka.
$d\bar{a}$	dāyaka.	vraj + pari	parivrājaka.
+ pra	2 7	sādh	sādhaka.
$d\bar{\imath}p + pari$	paridīpaka.	si.	sāraka (?).
dhu		sev	sevaka.
$n\bar{\imath}$	_ , ` '	hins	hinsaka.

The Suffix uka. §§ 98-99.

98. (For Secondary uka, see § 21, where supposed examples are quoted.) Primary. Words of present-participle meaning (besides ā-lambhukā, see § 24, with gerundival meaning) from verbal roots. Practically limited to the Brāhmaṇa language (see §§ 22—24). Of 71 Vedic words all but four are found in the Brāhmaṇas. These four are:

sānuká (RV.),  $\sqrt{san}$ . víkasuka (AV.),  $vi-\sqrt{kas}$ . rdhnuka (S.),  $\sqrt{rdh}$ . lambhuka (U.),  $\sqrt{lambh}$ .

The AV. has furthermore three words which are also found in the Brāhmaṇas, viz: ghắtuka ( $\sqrt{han}$ ), a-pramắyuka (pra- $\sqrt{mi}$ ), sắmkasuka (sam- $\sqrt{kas}$ ). This makes five pre-Brāhmaṇic in-

stances; for the YV. Sainhitās proper do not contain a single instance, so far as recorded. Following are the 71 Vedic words I have noted, arranged alphabetically under the 57 roots. On the forms of the roots, see § 24. The accent is on the root-syllable, whether the root is simple or compound,—unless a-privativ is prefixed, in which case it has the accent. The only exceptions are  $s\bar{a}nuk\dot{a}$  (RV.),  $v\dot{i}$ - and  $s\dot{a}\dot{m}$ -kasuka (AV.), which date from the formative period of the suffix;  $s\bar{a}nuk\dot{a}$  was not felt as Vsan + suffix -uka, but as an u-base from Vsan (sanoti) + suffix -ka.

	V san (sanoti)	+ suffix -ka.			
	99. açanāya	açanáyuka.	naç	nançuka.	
	i + abhi	abhyấyuka.	$pat + par\bar{a}$	parāpātuka.	
	+vi	vyáyuka.	pad + pra	prapāduka.	
	r	áruka.	pis	pésuka.	
	ŗt	ártuka.	pus	posuka.	
	rdh	árdhuka	bandh + ud	udbándhuka.	
		rdhnuka.	bhid + vi	vibhinduka.	
	+ sam	samárdhuka.	$bh\bar{u}$	bhávuka.	
	$+$ $\bar{a}$	ārdhuka.	+ parā	parābhávuka.	
	+ vi	vyárdhuka.	bhranc + pra-	prabhránçuka.	
	kam	kámuka.	mad + ud	unmāduka.	
	kas + vi	víka <b>su</b> ka.	man + abhi	abhimánuka.	
	+ sam	sámkasuka.	$m\bar{\imath} + pra$	pramáyuka.	
kŗ		kā <b>ru</b> ka.	muh	móhuka.	
	$k\bar{r} + pr\bar{a}$	prākāruka.	mŗ	máruka.	
	kram + apa	apakrámuka.	mrj + nis	nirmárguka.	
		upakrámuka.	mrit + nis	nirmretuka.	
	kṣudh	kṣódhuka.	yaj	yājuka.	
	$gam + \bar{a}$	āgāmuka.	ruc	rócuka.	
	grah	gráhuka.	rudh + apa	aparódhuka.	
	car + abhy - a	va -abhyavacār-	$ruh + abhy-\bar{a}$	abhyāróhuka.	
	uka in án-a		lambh	lambhuka.	
		pracyāvuka.	vad + abhi	(an)abhivāduka.	
	jan	jánukā.	vid (1)	véduka.	
		jáyuka.	vid (2)	véduka.	
	danç	dánçuka.	vŗ	váruka.	
	das + upa	upadásuka.	vis	várşuka.	
	dah	dāhuka.	veșț	véstuka.	
	+ nis -ni	irdāhuka in á-n.	gus + ud	ucchósuka.	
	nam + upa	upanámuka.	$c\bar{r} + sam$	samçāruka.	
	naç	náçuka.	sad + apa-ni	apaniṣāduka.	

sānuká. han san ghátuka. sthāyuka.  $sth\bar{a}$ hr háruka. + upa upasthāyuka. + pra prahāruka + prati pratisthāyuka  $hl\bar{a}d$ hlāduka in  $\alpha$ -p. hvr + vivihváruka. + praty-ud pratyutthāyuka in a-p.

The Suffix ūka—see § 25, where all quotable examples are given. (3 words.)

The Suffix īka. See § 26. (20 words.)

100. a) Verbal adjectives or nouns of agent from Verbal bases. ( $acquate{c}$   $acquate{c}$  acqu

-rjīka, RV., AV., gleaming;  $V\overline{rj}$  (in árjuna, rjrá, ŕjīti).

In āvir-, bhá-, gó-ṛjīka. That the word ever means "mingled with," except in a purely secondary way, I do not believe. gó-ṛjīka is commonly rendered "mixed with milk," but more accurately it means "milk-shining," "gleaming with milk" (of the soma-mixture).

dūṣika, AV. n. of demons, "spoilers;" V duṣ (dūṣ).

dṛçīkú, TS., beholder, V dṛç.

 $d\dot{r}bh\bar{\imath}ka$ , RV., n. of a demon,  $\sqrt{d\dot{r}bh}$ - weave, tie.

[parpharika?—RV. 10. 106. 6.—BR. merely quote Say.—

"Zerreisser oder Erfüller;" other comm. have various guesses; nothing certain. The whole hymn is late, and purposely mystical and obscure. With reference to turphárī, which is closely connected with it, I should suppose that parpharīka is a secondary formation to \*parpharī; but it might be primary, from the root of parpharati (next verse). Ludwig "zerstreuend," Grassmann "Gaben ausstreuend."]

(víçarīka, AV., a disease; primary ka—see áçarīka. But cf. viçarú.)

vṛdhīká, RV., n. of Indra, "increaser;" V vṛdh. 101. Other Uses.

b) Gerundive Adjectives from Verbal bases:  $i\vec{s}ik\vec{a}$  (AV. +), "to be shot," an arrow,  $Vi\vec{s}$ .  $d\vec{r}c\vec{\imath}ka$  (RV.) "to be seen," splendid, Vdrc.

c) Abstract Nouns from Verbal bases:  $d\hat{r}c\bar{r}ka$ , and (once) - $\dot{a}$  (RV.), appearance, Vdrc.  $mrd\bar{r}k\dot{a}$ , and (deriv.)  $m\bar{u}rd\bar{r}k\dot{a}$  (RV.), favor, mercy, Vmrd.

d) Secondary nouns from nouns, with mg. of 1 ka.  $\gamma k s \bar{\imath} k \bar{a}$  (AV.), n. of an evil spirit; "bear-like?"  $< \dot{\gamma} k s a$ ?  $k a \bar{\varsigma} i k \dot{a}$  (RV.), weasel;  $< k \dot{a} \dot{\varsigma} a$ , the same or a like animal.  $kumbh \dot{\imath} k a$  (AV.), a sort of demon; perhaps cf.  $kumbh \dot{a}$ .

e) Wholly uncertain are the following words (see General

Index for what little can be said about them):

 ūtīka
 çarṣīkā

 kulikā (pulikā)
 sátīka

 cupunikā
 sárṇīka

 parārīkā
 suṣilika (for çuçulúka?)

The Adverbial Suffix k—see § 27, where all quotable examples are given.

The Primary Suffix ka. See § 28.

102. Nothing remains after what has been said (§ 28) but to give an alphabetical list of those words which have most the appearance of primary derivatives. Any attempt to assign definite meanings to the suffix, except in a general way as has been done in § 28, would be fruitless. How many of the words here listed are really formed from true "roots" or bases with the suffix ka, not from lost adjectives or nouns, is a question that is very difficult to answer.—It will be noted that the words are nearly all ancient, most of them appearing in the RV.—In the case of some it is very doubtful whether the suffix ka is really contained in them. When this is the case it will be indicated.

103. Word list.—Primary ka. (About 30 words.)

átka (RV.), a garment, Av. aðka.

áçarīka (AV.), a disease, "tearing pains,"  $<\bar{a}$ - $\sqrt[r]{cr}$ , in dissyllabic form çarī. Cf. víçarīka.

 $\bar{a}suka$  (ArșBr.), n. of a sāman,  $\langle \bar{a}-V\bar{s}u \rangle$  Comm.  $\langle asuka,$  an alleged n. pr.

ėka (RV. +), one. IE. base oį-.

karká (AV.), white. ?

kṣvinkā (RV.) a cert. bird. Prob. onomatopoetic.

jáhakā (TS., VS.), hedgehog.  $\sqrt{h\bar{a}}$ .

 $n\acute{a}ka$  (RV.), heaven. Suggested  $V\overline{nam}$ ; IE.  $n\overline{m} + ka$ . Quite uncertain.

nika (ĀrṣBr.), n. of a sāman.—Cf. ni?

 $nisk\acute{a}$  (RV.), a neck ornament. ? Cf. OHG. nusca, OIr. nasc.  $nih\bar{a}k\acute{a}$  (RV.), storm. ?

 $p\acute{a}ka$  (RV.), very young; simple &c. Prob.  $\sqrt{p\bar{a}} + ka$ , "suckling."  $pik\acute{a}$  (VS.), a bird. Uhlenbeck compares  $p\bar{\imath}cus$ ; very doubtful. baka (KS.), n. pr. (in Class. Skt., a crane). Prob. non-suffixal k. beṣka,  $b\bar{a}iṣka$ , bleṣka, meṣka,  $veṣk\acute{a}$ , vleṣka (YV. +), a snare.

Perhaps from  $\sqrt{ve}$ , vay-weave. But Brugm. has a different etymology, assuming vleska as the orig. form.

bheka (Māitr.Up.), frog. Prob. onomatopoetic.

műka or mūká (VS.), dumb. Cf. mūrá, μύ-ω, Lt. mūtus.

-méka in suméka (RV.), well-established.  $\sqrt{m\bar{\imath}}$ .

yaska (S.), n. pr. ? (yāská, patron.).

 $r\bar{a}k\dot{a}$  (RV.), full-moon. Cf.  $r\bar{a}(i)$ ?

léka (TS.), n. of an Āditya.  $\sqrt{l\bar{\imath}}$ , stick, lie,—?

valká (TS.), tree-bark. Perhaps cf. Vvr., cover.

vika (Års.Br.), n. of a sāman. Cf. vi?—Compare nika.

viçarīka (AV.), a disease, cf.  $\acute{a}çarīka$ ;  $\langle vi-V\overline{çr},$  in dissyllabic form çarī-. But cf.  $viçar\acute{a}!$ 

vrkká (RV.), kidney, for vrtka, as Av. vərədko shows. Further etym.?

çulká (RV.), price. Uncertain.

çûşka (RV.), dried up. Vçuş. Av. huška.

clóka (RV.), sound &c. V cru

çva-kişkin (AV.), of uncertain meaning and etymology.

sampuska (S.), unground. Mistake for sam-çuşka?

 $(srk\acute{a} (RV.), arrow = Av. harəko, Vharəc; non-suffixal k).$ 

(stuka), child (TAr.), text probably corrupt.

(stúkā, hair-tuft, called by Wh. primary, but see § 42.)

stoká (RV.), drop,  $\sqrt{stu}$ , as in ghrta-stávas (better than the derivation from  $\sqrt[4]{ccut}$  by metathesis).

sphațika (U.), crystal. V sphaț, burst, only Dhātup; Uhlenbeck compares spalten.

-sphāká (AV.) in  $p\bar{\imath}vah$ -sphāká, swelling with fat.  $\sqrt{sph\bar{a}(i)}$ .

## Chapter VI.

## The Suffix in Av., compared with RV.; the Prehistoric Suffix.

Based on list of Av. words in Bartholomae's Wbch.

104. In striking contrast to the fullness and richness shown in the development of the ka suffixes in Skt. stands the meager use of them in the most closely related language, Avestan. Not only are the Av. instances very few in number (barely over

50 in Bartholomae), but semantically the conditions are primitive compared with those existing even at quite an early date in the sister language of India. However, if we examine separately the ka suffixes found in the RV. alone, we shall find a striking resemblance between them and those of the Av. And from a combination of the two it will be possible with a fair degree of confidence to deduce the values which the suffix had in the common Ind.-Iran. period. We shall find, it may be added, that these values were surprisingly restricted, in comparison with the extent to which the suffix developed in later Skt. It will be seen at once that this fact may have an important bearing on the question of the origin of the suffix in the still more remote IE. period.—Probably it will appear that too much weight has been placed on the great frequency of the suffix in some historic languages, notably Skt. and Gk. But there is no evidence that it was at all common in the parent language; rather, there is evidence to the contrary.

105. Let us first take up briefly the state of the suffix in the RV. The only common use of it is our first category, 1 ka (§ 9), to which (with its subdivision, the diminutive ka) belong over half the ka words whose derivation is determinable. Inside this division the dim. and pej. words again largely predominate, with about 40 words as against 11 cases of 1 ka in its non-dim. use as a suffix of characteristic. Over half of the 40 diminutives are pejoratives of one sort or another.— The adjectival suffix 2 ka (§ 11) is unknown except for 7 pronominal adjectives (māmaká &c.) and the n. pr. kuçiká (§ 52) which is more or less uncertain, though it has been clast here. Only the faint beginnings of the Possessiv and Bahuvrihi suffix 3 ka appear, with three cases of a transitional character, which might be considered cases of 1 ka (characterizing adjectives). Interesting are the two RV. cases of 4 ka, giving activ value (\$\\$ 13, 19).—None of the derived suffixes ika, aka, uka, ūka, are found, if we except cándika (said to be a patronymic < cánda on no other authority than Sāyana), sáyaka and sulābhikā (uncertain and in any case not belonging in meaning to the later suffix aka), sānuká (really a case of primary ka from the verb-stem sanu-, like vicarīka (§ 103) from  $cari-V\overline{cr}$ ); and the curiously anachronistic word  $j\bar{a}qar\hat{u}ka$ (§ 25). The little group of ika words (§§ 100, 101) is not very clear and may be neglected. The five RV.-adverbs in -k are also not clear, but are most likely developed from forms of 1 ka. There remain only the dozen or more primary ka derivativs.

106. Practically, then, in the RV. the suffix is used (1) as a primary suffix, most often giving active verbal force (which also appears in two secondary adjectives); (2) as a secondary suffix, forming nouns and adjectives of likeness and characteristic; (3) as a dim. and pej. suffix (developed out of the preceding); (4) as a secondary suffix forming adjectives of appurtenance and relationship (almost restricted to pronominal bases).

107. These same conditions are approximately reproduced in the Av., though not in the same numerical ratio; the proportion of diminutives is very much smaller, and the pejorativ category is much less clear-cut and certain than in the RV., so that its existence might even be doubted from the standpoint of the Av. language alone. The investigation of such fine shades of meaning is extremely difficult in the Av. because of the limited material. A number of words which evidently contain suffixal ka cannot be 'classified with certainty as to semantics because the primitive from which they were derived do not chance to occur, so that we cannot be certain as to just the touch which the suffix added. Following is an attempt to classify the ka words of Av. along the same general lines already applied to the Vedic words.

108. Suffix 1 ka (§ 9). 12 words. a) noun < noun; mg. "like, similar to" (§ 40).

mašyākā, man (homo; perhaps orig. adj., humanus?) < mašya. The  $\bar{a}$  is probably a textual mistake.

b) adj. or subst. < noun, mg. "characterized by (a quality or thing)."

apakhraosaka, reviling (i. e. having a nature giving to reviling, characterized by reviling, not the same as a verbal adj.); as Barth. rightly says, from \*apakhraosa (apa-khrus) = Skt. apakroça, n.—The accidental resemblance of this and one or two other words to the late Skt. development of primary aka (see § 96) should mislead no one. Cf. nipa-šnaka, with analogous meaning, but proving by its suffixal -na that it is a nominal derivativ.

apaskaraka, scornful, <\*apaskara (hypothetical), "scorn." Cf. apakhraosaka. Barth. cannot explain the etymology. Could it not be from apa-(s)kar? In Skt. apa-kr means "injure, insult."

daitika, wild beast, presumably from dat; "characterized by, remarkable for teeth." The *i* is probably euphonic; cf. Vedic iyat-t-ikā, mṛt-t-ikā, § 36.—Cf. AV. 4. 3. 4 vyāghrám dat-vátam prathamám.

paitika, quarrelsome, < paiti = Skt. práti. Barth. derives < paityañc, which seems inferior. Cf. Ved. ádhika, ánuka, antiká

(§ 47).

nipašnaka, envious (i. e. characterized by envy). <\*nipašna (hypothetical), envy, < ni-pašna ( $\sqrt{paš} = \text{Skt. } paç$ ).

 $p\bar{u}itika$ , "having the character of \* $p\bar{u}iti$  = Skt.  $p\hat{u}ti$ , cleansing"; i. e. cleansing (adj.).—This partakes of the character of 4 ka, by its active force.

bandaka, subject, vassal, < banda, fetter. Contrast Skt. bandhaka, captor (-aka).

nivayaka, terrifying, <\*nivaya, terror (ni + vay, bay) = Skt.

bhī). Cf. apakhraosaka.

- vazarka, great; cf. vazārət, mighty. Perh. cf. Skt. ojas &c. If so, it would mean "characterized by, having, strength." In this word and in daitika we have formations leaning in the direction of the possessiv suffix (3 ka), which however remain abortiv in Av.
- spaka, dog-like, dog- (adj., applied to serpents). Cf. Hdt. 1. 110 σπάκα τὴν κύνα καλέουσι οἱ Μῆδοι.
  - c) subst. < adj. (§ 46),  $sy\bar{a}maka$ , n. of a Mt., <\* $sy\bar{a}ma$  = Skt.  $cy\bar{a}m\acute{a}$ , dark, black. Cf. Av.  $sy\bar{a}va$  (in comp.), id.

109. Simple Diminutives. (11 words.)

apərənāyuka, minor, child (usually adj.), < a-pərənāyu, id. ("not having full age").

araeka, a sort of ant. Etym. unknown. Dim.? Cf. Skt. pipilaka, Lat. formīca, &c.

kainikā, girl; Dim. of kainī, kainyā = Skt. kanyà.

kanukā, n. of a pious damsel. Cf. kainyā? Dim.? Perh. a misreading.

 $kasvik\bar{a}$ , very tiny < kasu, tiny, (cpv. kasyah, sup. kasistha; the i-(ka) seems to have been carried over from these forms).

kutaka, small, cf. NP. koda, child. Presumably Dim.

carāitikā, young woman, < carāitī, id. Dim.; of Endearment?

jahikā, wife (of demon. beings); common, wicked woman. jahī
has the same meanings. Dim. (orig. of endearment? or Pej.?)

pasuka, domestic animal, from and = pasu. Dim.? cf. Skt.

paçukā.

nāirikā, woman, wife, chief wife (ahuric; opp. to jahikā).
 <nāirī, woman, wife = Skt. nárī. Dim., prob. of endearment.</li>

nəmaðka, brushwood, small kindlings, = nəmata. Perhaps dim. For the dropping of -a cf. Ved. çálka < çalá, § 29 b.

110. Pejorativ Diminutivs.

The extensiv development of the contemptuous and imprecatory meanings of the suffix ka which characterize the Veda is markedly lacking in the Av. In fact, on the basis of the Av. language alone it would scarcely occur to any one to set up this department of the suffix.—Nevertheless, there is a group of evil words in ka, mostly names and epithets of demoniacal personages, which seems to me too numerous to be quite accidental. Cf. the Ved. use of the suffix with names of demons, § 78.—It cannot be claimed to be absolutely certain that the suffix in these Av. words was felt in this way, but it is at least quite probable. Besides  $jahik\bar{a}$  above (which may have been originally endearing) the following are the words in question. Their etymologies are largely uncertain. (10 words.) dahaka, n. of demons (also epithet of Vayu.).—Cf. Skt.  $d\bar{a}s\acute{a}$ ,  $d\acute{a}syu$ , Av. dahyu.

dahāka, n. of a fabulous demon-king. Cf. dahaka.

 $(du\check{z}aka)$ ; opprobrious epithet of the hedgehog.—Barth. takes it as a Bah.  $< du\check{z} + aka$ ; otherwise it might be a pej. formation.

(druka), n. of a disease, sin, or the like. Etym.? If suffixal

at all, the ka is probably imprecatory.

pairikā, enchantress. Barth. in BB. 15. 8 < Skt. para-; very improbable, phonetically as he admits in his Lex., and also semantically. No etym. of value has been suggested. Prob. imprec.

mūraka, n. of devilish beings. Etym. and Mg. unc.; prob.

< mūra = Skt. mūrá, dull, stupid. Pejorativ.

vawžaka, n. of a demoniacal animal; acc. to Barth. <\*vawža = bal. gvabz, bee, wasp, cf. Skt. ūrna-vábhi, spider.—Imprec.? ə-vərəzikā, not working, lazy (demonic word). <vərəzi, working (comp.). Pej.

rapaka, supporting, siding with (only with daevanam). <\*rapa

Vrap; Imprec.?

zairimyāka, n. of the tortoise, a demonic beast; acc. to Barth. "abbreviation" of zairimyamıra, with dim. (i. e. imprec.) suffix.

111. The Suffix 2 ka (§ 11). (5 words.) As in the RV., the clearest examples are pronominal adjectives: ahmāka = asmáka, yušmāka = yusmáka. Furthermore: anāmaka, n. of a month, lit. "of, belonging to, the Nameless (the Supreme Deity)," acc. to Barth... < \*anāman. If this is correct, the suffix is 2 ka. arika, hostile, is better derived from \*ari = Skt. ari, enemy. Barth.'s labored derivation seems inferior.—Here seems also to belong: pacika <\*paca (Vpac) in the adj. yāmō-pacika, with khumba, "a vessal intended for burning glass." In this sole instance we have what looks like the Skt. suffix ika (§ 92). The lack of parallels in RV. and Av. is against this, however. Probably the i was really the result of some analogy, now indiscernible, - if it is not a corruption of the text. - That vākhədrikā, n. of a Mt., is a Vriddhi formation from an imaginary \*vakhodra is a quite arbitrary assumption on the part of Barth. There is no Av. instance of vriddhi with a ka suffix. Neither does the RV. know this phenomenon, which only comes in with the development of the suffixes 2 ka and ika.

112. Primary ka (§ 103). (7 words.)

zinaka, destroying, a true verbal adj.  $\langle z\bar{\imath}n\bar{a}$ , present base of  $Vz\bar{\imath}.-adka$ , garment, = Skt. atka.-vərədka, kidney, = Skt. vrkka.-huška, dry, = Skt. cuska.-marždika or mərəzdika, mercy, = Skt.  $mrd\bar{\imath}ka$ . The appearance of i (Skt.  $\bar{\imath}$ ) in derivative from this root is as perplexing as it is persistent.—araska, (supposed to mean) envy, cf. arasyant, Skt.  $\bar{\imath}rsyati$ . Abstract noun from root; cf. Ved. cloka < cru, and the following.— $saok\bar{a}$  n. or f. advantage(?);  $\langle Vsu$ —to be of advantage to. Abstract noun  $\langle root$ , cf. araska. (Or, possibly,  $\langle Vsuc =$  Skt. cus?)

113. Unclassified. (10 words.)

The following Av. words mostly must have suffixal ka, but are not clear etymologically.

kuganakā, n. of a city.—tudadkā, n. of a Mt.; has the appearance of being derived from a pres. part. stem, cf. Skt. ejatká, bṛhatka.—druvika, howling, groaning (imprecatory ka?).—pərəskā, price; see Barth. Wbch. and references there quoted. If from the base IE. pret- (as generally assumed), the suffix must be -skā, for \*pṛtkā could not give Av. pərəskā.—frašumaka, buttocks.—nyākā, grand-father, -mother.—yaska, disease, perhaps for \*yakṣ-ka, cf. Skt. yákṣma.—vākhəðrikā, n. of a Mt.—vāiðimidka, in urunyō-v., n. of a Mt. Uncertain; Barth. conjectures

-midka <\*mit = Skt. mit, pillar.—sanaka, mouth (of the Tigris). Etym. unknown.

114. The Prehistoric Suffix ka.

What, then, on the basis of these results, appears to have been the state of the suffix in primitive Aryan? Although argument from negation has its dangers, it is hardly likely that uses of any frequently occurring suffix which are found in later Skt., but not in the RV., nor in the Av., could have belonged to the prehistoric Ind.-Iran. On that hypothesis, we must rule out the derived suffixes ika, aka (Verbal), uka and ūka, all of which are practically lacking in RV. and Av. 1 We therefore cannot accept Brugmann's statement (Gr. II2: 1 p.488) that the adjectival suffix -iqo- (= Skt. ika) is found "throughout the entire IE. territory." In the oldest strata of Aryan it cannot be proved to have existed, unless by one or two sporadic and doubtful examples; and its extensiv growth in Skt. is certainly a late development.—The use of ka as a possessiv suffix (3 ka) shows only the barest beginnings in RV., and as a conscious suffixal category is also post-Aryan.—The suffix 2 ka evidently existed in Aryan, but its use was principally restricted to pronominal stems. The adverbial -k is not demonstrably Aryan, no instance occurring in Av.—We have left, then, as the demonstrable uses of the ka-suffix in Ind.-Iran.: 1) the formation of nouns of likeness or adjective of characteristic; 2) the diminutiv and (perhaps) pejorativ formations, 3) occasional formations with 2 ka, mainly pronominal adjective, and 4) the primary formations from verbal bases, apparently inclining towards the meaning of verbal adjectives or nouns of agent (with which meaning also a few secondary formations are created). This primary use of the suffix was proportionately much more frequent, it seems, in the prehistoric language than in the literature we have, where it has died out as an active formant, overwhelmed by the flood of secondary ka formations. In its

¹ Neglecting jāgarúka, the alleged patronymic cándika, and the isolated Av. -pacika. As has been said (§ 108) the i of Av. daitika is probably merely euphonic, cf. Ved.  $m\acute{r}ttik\ddot{a}$ ; and in any case its meaning does not fit with the ordinary meaning of the suffix ika (= 2 ka). -kasvika, which Brugm. quotes as an example of Av. ika, is still less apt, for it is obviously a diminutive formation, and in Aryan they always take simple ka. As has been indicated (§ 109) its i is probably analogical, from kasyah, kasistha,

place sprang up the various derivativ ka-suffixes of Skt. which have this active value exclusivly.

115. If these conclusions be accepted, it will be seen at once that the suffix ka was much more restricted in early times than is often assumed. It may be that in the same way the extensiv use of -kos suffixes in Gk, and other languages will prove to be secondary. At any rate, from the Aryan point of view the range of the IE. kos or qos appears to have been quite limited.

116. We cannot conclude this brief allusion to the IE. suffix ka (which will probably at some future time receive more fitting consideration) without mentioning Leskien's interesting chapter on the related k-suffixes of Lithuanian 1, especially as it seems to bear out in general our position as to the comparativly restricted use of ka in IE. In Lith., according to Leskien, ka appears principally in the derivativ suffixes ika, oka, uka, - all evidently of secondary origin and not dating back to the Ursprache. They preserve (in a confused and rather hit-or-miss way) practically the same meanings which we arrived at as the values of the suffix in Arvan, to wit: 1) primary formations, verbal adjective and nouns of agent; 2) secondary formations of characteristic (1 ka), especially making substantivs out of adjectivs (cf. § 46); 3) diminutivs; 4) secondary adjectivs and patronymics (our 2 ka); the secondary adjectivs are principally words in -oka (= Skt. Av. -āka) from pronominal stems,—so that the correspondence is almost marvellously close. I should be very loath to believe that this is entirely accidental; I think that we have here the kernel of the suffix -kos (qos) in IE.

117. To show that the derived suffix -ika in Lith. does not really support the hypothesis that such a suffix existed in IE. we need only mention that its principal values are 1) formation of nouns of agent from roots, 2) formation of diminutivs from nouns. Neither of these meanings for -ika is found at all in Skt. literature,—least of all in the Veda.—An interesting parallel to Skt. formations in -aka (masc. neut.), -ikā (fem.) is the Lith. combination of masc. -uka with fem. -ike. Whether this is enough to establish an IE. fem. suffix -ikā, corresponding to masculins in -o-ko, is doubtful; but such a phenomenon would

<sup>&</sup>lt;sup>1</sup> Bildung der Nomina im Littauischen, p. 504 ff.

be quite conceivable, and is contradicted by nothing of which the writer is aware. To be sure the masculine -aka (IE. -oko-) is replaced in Lithuanian by a different form of the suffix.

## Statistics of Vedic k-Words.

118. Detailed statistics are hard to give. Some of the words are used in different senses and hence counted twice; others are classified under more than one head because they might belong to any one of them. The following figures are approximately correct:

1 ka (circ. 110 + Dim., circ. 180) circ. 290	
2 ka 53	
3 ka (21 + Bah., 96)	
4 ka . , 5	
Unclassified Secondary ka 87	
Total Secondary ka circ.	<b>55</b> 0
Suffix ika (with Vriddhi 105; without 15)	120
aka (1 aka 2; 2 aka 8; 3 aka 45)	55
uka (Participial 71; others 5)	76
$ar{u}ka$	3
$\bar{\imath}ka$ circ.	20
k	6
Primary ka circ.	30
Total circ.	860

General Index and List of Vedic k-Words.
See §
-ançaka = ánça, ifc. Bah.—Māitr. Up
-akṣaka = akṣán, ifc. Bah.—KSA. 5. 3. Cfakṣika and
54 a, 55
akṣamālikā, "little rosary," n. of an Up Mukt Up 62
-akṣiká, ifc. Bah. = ákṣi, TS. 7. 5. 12. 1, cfakṣaka and
54 a, 55
-agnika, ifc. Bah., = agni. Gop. Br
agnihotraka, n. of an Up., Mukt. Up 51
$-a\bar{n}gaka$ , ifc. Bah., = $a\bar{n}ga$ , KSA. 5. 3 54 a, 55
$aj\bar{a}vik\acute{a}$ , see s. v. $avik\bar{a}$ 44
añjalikā (or nyañjalikā?), ?Comm. hastāgravarttinam añja-
lim.—The passage (TĀr. 1. 6. 1) reads: tvain [sc. çiçirah]
karoşi ny añjalikām   tvam karoşi ni jānukām   ni jānukā

me ny añjalikā   amī vācam upāsatam iti  .—The accents	
are hopelessly confused.—The whole passage is very	
dark and uncertain. The comm. takes ni with karoși	
in the first clause, and in the third supplies bhavatu.	
His laborious explanation is about as follows: "The	
winter causes people to make an añjalikā (see above)	
downwards (towards the fire, for warmth).—It causes	
them to bend the knees (see s. v. jānukā) downward (to	
warm the body at the fire).—'Let there be of me a	
bending of the knees, an añjalikā!'—These (wise people)	
cherish this saying (during the winter)"	58
cherish this saying (during the winter)" aṇīyaská, more tiny, AV.¹ < áṇīyas, smaller	68
-anuka = ánu, ifc. Bah. Māitr. Up	55
átka, armor, garment, RV. &c	108
, n. of an Asura, RV.	
ádhika, additional, <ádhi; Kāty. Çr	47
anantaka, n. of a Nāga, Gāruḍ. Up	78
(ánīka, face.) -ka not suffixal, but an a-extension of a	
formation in $-(y)a\tilde{n}c$ , $-\bar{i}c$ ; cf. $pr\acute{a}t\bar{i}ka$ , $abh\acute{i}ka$ &c. The	
base is compared with Gk. iv. For the i cf. iv.,—or	
otherwise it may be merely analogical to prátika &c., as	
is undoubtedly the case with samīká (q. v.), from samyáñc	
ánuka, subordinate, <ánu. ÇB	47
ántaka < ánta, ending, ender, AV. &c. as npr. Death, 56,	19
AV., VS. &c. (antaká) border, ÇB	40
antiká < ánti in adv. forms -am, -at, -e; near. RV., AV	47
anyaká, other (contempt.—imprec.), < ánya. Only RV. 74,	
apakrámuka, retiring, TS. &c	99
1	.96
aparódhuka, detaining, MS	99
abhikróçaka, reviler, VS. (so Sāy.—"nindaka"; so also BR.;	
Griffith—"watchman")	97
abhinivistaka, stale (food)—? Mān. Gr. 2. 13. 5. See	
Knauer's note	46
3	65
abhimánuka, insidious, ÇB. Āit.B., &c.	
0 1 3	95
0 0/ - 1	99
0/	99
	99
abhyāróhuka, ascending, MS	99

	e §
ámanikā,—? AV. 20. 130. 9 (Mss. ámanako mánachakáh;	
RWh. ámanikā manichádah; RVKh. 5. 15. 7 ámanako	
mountained quite and a second quite a	58
(amótaka, corrupt Ms. reading AV. 20. 127. 5. RWh.	
amota $g\bar{a}$ .)	
-ambaka, ifc. Bah., as try -à., having 3 mothers? n. of	
	55
ambālikā, dear little mother, VS. (voc., ámbālike)	67
ambikā (voc.), dear little mother, VS. &c. (Also n. of sister	
	67
arāṭaki, n. of a plant, AV. The Comm. do not attempt	
to explain the word. Cf. mrga-rātikā (Lexx. only), a	
medicinal plant and pot-herb; $r\bar{a}ti$ , war (Lexx.), $Vrat$	
shriek	58
aristaka, having the disease árista, Kāuç. (acc. to MW.	
Addendum)	53
ártuka, quarrelsome, ÇB.	99
(ardhaka-ghātin)—? AV.¹ Prob. the Ppp. adhvaga-ghātin	
is the true reading. "Slayer of travellers" means Rudra,	
who is besought to spare the speaker. The verse is in	
a charm for safe travel. See notes of Bloomfield and	
Henry for discussion	
árdhuka, prospering, CB	99
arbhaká, small (dim. and contempt.) RV. &c 63,	
armaká, heap of ruins, RV	
(in Kāuç 26 appears to be an adj. "ruined").	10
álakam, in vain (contempt.) RV 76,	27
alábuka, the fruit of the gourd, AV., RVKh	69
	04
(álīka) <*ali-añc, cf. ánīka; *ali- cf. åλλος, alius &c	
alpaká, ikā, small (dim. obs.) AV., ÇB 63,	
ávakā (once, MS. 3. 15. 1, -ka), a plant; AV., VS. &c.	47
avaghaţarikā, n. of a musical instrument, Çānkh. Çr	62
avacatnuka, Āit. Br.—Sāy—"n. of a country." Obscure.	58
avacarantiká, AV. contempt. < avacarantī	73
avataká (Mss. and RWh. avatká), little spring, AV	
avadhūtaka = ávadhūta, n. of Upaniṣad, Mukt. Up.	
avabhedaka, "piercer," headache, Pār. Gr 96,	
$(\acute{a}v\bar{a}kka, \text{QBr. 9.1. 2.22}, \text{artificial word, as if } av\bar{a}k \text{ [ava\~nc]} + ka,$	
invented to explain ávakā, q. v.)	
avikā (or avikā), ewe-sheep, lamb, RV., AV.	
ajāviká, goats and sheep, = (dvandva)ajāví, ÇBr.	44

	8 90
açanáyuka, hungry, ÇB	99
-açītika, ifc. Bah., as sāçītika, with (i. e. plus) eighty,	
Garbh. Up	55
	79
áṣṭaka, consisting of 8, ÇBr.; n. pr. Āit. Br. < aṣṭá; -kā, the	
day of the moon's quarter, AV	53
$asak\bar{a}\acute{u}, = as\bar{a}\acute{u} \text{ (obs.)}, \text{ VS. &c.} \dots $ 86,	37
asūyaka, envious, Māitr. Up	97
ástaka, home, AV. < ásta.—ifc. Bah. in svastaká—AV. 41,	55
(astamīká, advīké, at home, < ástam, id., by analogy with	
-īka formations like prátīka &c., cf. ánīka, álīka, samīká)	
-asthaka (KSA. 5. 3) and -asthika (TS. 7. 5. 12. 2) ifc.	
Bah. = $asth\acute{a}n$ ( $\acute{a}sth\acute{i}$ )	55
asmåka. our. RV. &c	ote
asmáka, our, RV. &c 51, 30 a N- áhallika, prattler?, ÇB. (BṛĀrUp.)	71
-ākhyaka, ifc. Bah. in ādhārākhyaka. Rāmap. Up. (=ākhyā)	55
āgantuka, accidental, adventitious, Āçv. Çr	45
āgāmuka, coming to, MS	99
āgnika, of Agni, or the sacrificial fire, Kāty Çr. &c.	94
	94
ägniṣṭomika, of the agniṣṭomá, ÇBr	94
ājāvika, made of goat's and sheep's hair, Kāuç	94
$\bar{a}tik\bar{i}$ , n. pr. of the wife of a Rishi, Chā.Up.— $Va\bar{t}$ ; cf. $\bar{a}taka$	01
(only Lexx.), āṭika, n. of a YV. school; āṭa, n. of Nāga	97
ādhaka, a measure of grain, Garbh. Up. Obscure	58
$(\bar{a}dh\bar{a}rik\bar{a}, \text{ see } dh\bar{a}rik\bar{a}).$	90
āṇḍtka, "egg (i. e. bulb-) bearing," the lotus, AV. Kāuç.	53
	50
ātmaka, of the nature (self, ātmán), Chā. Up., Çvet. Up	44
$\bar{a}tmabodhaka = -dha$ , n. of an Upanişad, Mukt. Up $-\bar{a}dika$ , ifc. Bah. $= -\bar{a}di$ . Rāmap. Up	55
min, III	
ādhikārika, of the adhikāras (individual sections), Çānkh Gr.	94
ādhyātmika, of the adhyātmá, Gāuḍap	94
ādhyāyika, occupied in reading (adhyāya), Tāit. Up	94
ádhvarika, of the adhvará, ÇBr., Kāty Çr	94
ānumānika, inferential, Āp., Kāty Çr.	94
ānuyājika, of the after-sacrifice, Mān. Çr	94
ānuṣūká, shot after? TS. 2. 3. 4. 2. Uncertain word	58
āparāhnika, of the afternoon, Āçv. Çr., Kāty Çr.	94
āpartuka, unseasonable, Kāuç	49
ābhicaraṇika, maledictory, Kāty Çr	94
ābhicārika, incantation, Kāuç	94

See §
$\bar{a}bhiplavika$ , of the Abhiplava, $\bar{A}$ çv. Çr 94
ābhyudayika (concerning the rise of anything; as n.), a
kind of <i>çrāddha</i> . Āçv. Çr 94
$\bar{a}bh\acute{a}ka$ , powerless, AV 72, 33
(ámanaka, see ámanika.)
āmalaka, a tree and its fruit, Chā. Up. and Class. < amala
spotless?
āmīvatká, pressing, pushing? TS. 4. 5. 9. 2.—See viksinatká
and vicinvatká. These three are among a list of honorific
epithets of certain gods; found in the Catarudriya. No
dim. force of any kind is discernible 42
ārakāt, far, from a distance (Imprec.), QBr 83, 37
āraņyaka, a class of Vedic works, Aruņ. Up 49
áruka, hurting TĀr
ārunaketuka, of the aruna-ketus (spirits), TĀr 49
(ārkṣāka, see rkṣ)
ārcatká, n. of Cara, RV. A Patronymic, ultimately (and
perhaps directly, cf. § 11, 49) < *rcat, Varc, cf. infin.
rcase (RV.)
(ārjīká) RV., a n. pr., deriv. of rjīka, q. v
ārdhuka, beneficial, Çānkh B
-ālambhukā in an-ā., not to be touched, TBr., Kāth 24
āvadānika, offered after being cut up in pieces, Vāit 94
āvapantikā, scattering (grains, of the bride in the wedding-
rite) AV.; Par. Gr. &c. Suffix obviously cannot be pejo-
rative; some related texts have āvápantī; may be merely
metrical, and the Sūtra passages then due to reminiscence
of the older (metrical) version
ávika, of sheep; woolen, CB.; Kāty Cr 94
-āçaka in ún-ā.—not eating, a fast, ÇB 95
åçarīka, rheumatism, AV
$-\bar{a}\varsigma\dot{t}rka$ , ifc. Bah. = $\bar{a}\varsigma\dot{t}s$ , TS
áçvamedhika, of the açvamedhá, ÇBr.; Kāty Çr. &c 94
-āsandīka in sās-, ifc. Bah., Kāty Cr
āsuka, n. of a Sāman Ārṣ Br
(āsmāká, our, RV.—see asmáka)
íksvāku (or iksvākú), n. pr. RV., AV.— <iksú 33="" c<="" sugar-cane?="" td=""></iksú>
indragopaka, little firefly Amrt. Up 62
invaká, n. of a Sāman SV.; of a constellation TBr. <-inva 46
iyattaká, -ikā, so tiny, RV 74, 36
iṣikā (once -ă, Kāuç 11), arrow, reed, AV., ÇB. &c 101

	See §
$i s u k \acute{a}$ , arrow = $i s u$ , AV. 1	41
ístakā, brick, cf. Av. ištya, VS.; TS. &c	46
ikṣaku, spectator, ÇBr.; Āçv. Gr 90	6, 97
$iec{s}ikar{a}$ , arrow, MS. The variant from $iec{s}ikar{a}$ is doubtless	
meaningless, probably a mistake	
-ukthaka in sókthaka, having an ukthá, ÇB	
ucchósuka, drying up, Gop. Br.; CBr	
utpáțikā, outer bark of a tree, Brh. Ār. Up. Cf. útpața	. 58
utpādaka, producing, Nṛsut. Up. (in -ka-tva, noun)	
udaká, water, RV. &c	
udgrāsaka, devouring, Nrsut. Up. (in -ka-tva, noun)	
uddálaka, n. of a teacher, CBr. &c. cf. uddāla, a plant.	. 58
udbándhuka, one who hangs up, TS	
udbhāsaka, shining, Nṛsut. Up. (in -ka-tva, noun)	
udbhrāntaka, roaming, Nṛsut. Up. (in -ka-tva, noun)	
44 ad fin.—	Note
unmantaka, insane, Āçram. Up	
unmāduka, fond of drink, MS.; TS	
upakrámuka, approaching; acc. to Wh. Gram., in Brāhmaņas	
upajihvikā, upajīkā, upadīkā, ant; RV. &c	
upadásuka, failing, TS	
upanámuka, bending towards, QBr	
-upanisatka, in uktópan.—having heard the Upanisáds, CB	
(Brh. Ār. Up.)	
upapātaka, minor sin, Nār. Up. &c	
-upasatka in try -u., ifc. Bah., Ap. Cr	
upasthāyuka, approaching, Kāṭh	
-upānatka in an-up., without sandals (upānáh), Kāty Çr.	
upānasyaka, n. of Indra, Āp. Cr. Cf. upānasá, adj., being	
in a carriage, RV.; n.—the space in a carriage, AV.	
upāsaka, servant, Kāuç &c	
$(ur\bar{u}ka, \text{ owl}, = ul\bar{u}ka, \text{ Ait. Br.}) \dots \dots \dots$	
urvāruká, gourd, RV., AV. A late and interpolated verse	
úlūka, owl, RV. &c	
ulūkhalaka, mortar (Dim. End.) RV.1 (as voc.)	
(ulká, firebrand; ka prob. not suffixal, cf. varcas, Volcanus	
úlmuka, firebrand, Āit. Br.; CB. &c. Unc. etym	
usriká, bullock (contempt.) RV.1 71, 29 a,	
ūtīka, n. of a plant, subst. for Soma, Kāth. &c. Probably	
mistake for pūtika, q. v.; or else the two words have in	
fluenced each other	

	01
Sugla defection lection (Pastel Co	ee §
ūnaka, defective, lacking, Çānkh Çr	80
<i>ūrdhvaka</i> , raised, Samny. Up	45
bears," which is mere etymological guesswork. The whole	
passage is obscure, and this word is prob. corrupt	50
$rksik\bar{a}$ , n. of an evil spirit, AV.; VS.; CBr. Cf. $rksa$ ?	
	100
rdhak (or rdhák), separately, RV. &c	27
rdhnuka, causing increase, Açv. Gr	99
	55
-ṛṣika in sarṣika, ifc. Bah., Āç. Gr	103
ékaká¹, singly, RV.; just one, AV.¹ 47,	66
ekākin, alone, AV., VS. &c. Formation problematic. Pāņ.	
5. 3. 52 notes it as a solitary form, without explanation	
or parallel. BR. suggest an añc formation 47, 2	19 c
ekatrinçaka, consisting of 31, Gāuḍap	53
ejatka, kind of insect, Av	81
elāpatraka, n. of a Nāga, Gārud Up	78
āikāhika, of the one-day offering, Āit Br.; ÇBr. &c	
āidaká, of the eda (sheep), QBr. &c 49,	79
—n. a vicious ram (should be edaka?), CBr.	<b>F</b> 0
āitareyaka, the Āit. Br.; see I. St. 1—106, 7	50
(āinvaka, n. of two Sāmans, < invaka; Ārṣ. Br.)	
orimikā, n. of a section of the Kāṭh. S.; see I. St. 1. 69, 70.—	JI
Uncertain	58
āúttaravedika, of the northern altar, CBr	94
āupavasathika, of the upavasathá—rite, Āçv. Çr	
kakátika—? part of the head (Wh. hindhead), AV. Obscure	58
(Prob. for krkātikā, neck-joint, = kṛ́kāṭa id., AV.)	
kátuka, sharp, bad, RV., AV	80
-kaṇikā, a minute part of any thing, in vaṭa-k., Sarvop	62
kántaka, thorn, AV. 14. 2. 68 (?); GBr. &c.—kanta only	
in cpds.—Uhlenbeck holds it to be prakr. for *krntaka,	
Vkrt.—Unc	44
-kaṇṭhaka, ikā, in sahá-k., with the throat, AV	55
-kadruka in tri-k., having three vessels, RV., AV	55
kánaka, golden, Adbh. Br.; Samh. Up.—No *kana occurs.	<b>FO</b>
Uhlenbeck cf. кирко́s and Honig	58

<sup>1</sup> Either accent.

S	ee §
kanáknaka, sort of poison, AV.1 (?)	79
kanánakā, mistake for kaninakā, pupil of the eye, only TS.1	62
kaniṣṭhaká, iká, smallest, only AV.1; kaniṣṭhikā little finger	
ÇBr. &c	63
kanīnaká, -á, kanīnakā, -ikā, pupil of the eye, RV. &c	62
The words never, in the passages which occur, have	
the primitive meaning of "boy" or "girl" (kantīna, -ā).	
kanyākā, pupil of the eye, Āit. Ār	62
káplaka? v. l. kálpaka. TBr.—Mg. unknown	58
kambūka, husk of rice, AV 40,	
karká, white, AV. The ka is perhaps not suffixal. Unc.	103
karkataka, crab, Brahm. Up	44
$karkandhuk\dot{a}$ , RV. Kh. 5. 22. 3 = $(k\acute{a}rkandh\bar{u}k\bar{a})$ AV. 20.	
136. 3—jujube-berry. (< karkándhu) (Dim.)	62
karkariká, kind of lute, AV	62
karkoṭaka, n. of a Nāga, Gāruḍ. Up	78
kárnaka, "earlet," tendril, CBr.; handle (also -kā), TS., MS.;	
of the two legs extended, AV.1; (-karnaká) ifc. Bah.	
$= k\acute{a}rna$ , TS 62, 86,	55
karnavestaka, earring, = -ta, Pār. Gr	44
kalanka, spot, in nis-k., Nar. Up.—Uncertain	58
-kalpaka in a-k., irregular, Gāuḍap. (see also káplaka).	55
kalmalīkin, RV.—glorious? Epithet of Rudra. Sāy. says	
from *kalmalīka (not found) = tejas. Cf. kalmalí—(AV.)	
"glory"? Grassmann "funkelnd."—Ludwig "pfeilträger,"	
which according to his note is "offenbar" the meaning;	
I confess I am unable to follow him.—The word kalmali	
(see above) is itself very doubtful and might mean any-	
thing, so that Sāyaṇa's interpretation, which Roth,	
Grassmann and Delbrück follow, is dubious 58,	31
kaçīká, weasel?, RV	
kaçóka, n. of hostile demons, RV.; AV. Cf. káça?	58
kānuká, ? RV. See § 21	
(kānṭaka, thorny, <kánṭaka)< td=""><td></td></kánṭaka)<>	
kāmikā, n. of certain letters in a mystic alfabet; Rāmap.	
Up. Presumably < káma	
kámuka, desiring; a lover. TS	
kāraka, maker &c. Garbh. Up	
kāruka, artisan, artificer (?) acc. to Wh. Vbl. roots, in	
Brāhmaṇas. I find no instance before Epic times	99
kālakā, unidentified bird, VS.: "Blackish"	

83
See §
kālika, n. of a Nāga, Gāruḍ. Up
kāveraká, n. pr., patronymic < kúvera, AV 49
$k \dot{a} s i k \bar{a}$ , cough, AV
-kiniçuká (in su-k.), a plant or flower; RV. AV 58
kiñjalka, plant-stalk, Āçv. Çr
kiriká or giriká, epithet of gods in Çatarudriya, meaning
unknown, various guesses (sparkling, Eggeling; sprinkling,
Griffith) VS. &c
(-kişka see çvakişkin.)
kīlaka, the middle syllables of a mantra—Hams. Up. (as
being the stake or post, kīla, to which the extremes are
attached)
-kuṭhārikā in pāda-k., ÇGr.; a position of the feet 91
kuṇika, n. of a teacher, Āp
kundikā, little pot, Samny. Up.; also title of an Up 62
kumāraká (or kumār-), ikā, boy, girl, (< kumārá) RV.;
AV. &c
kumbhaka, retention of the breath, as relig. exercise; Amrt.
Up. &c
kumbhíka, kind of demon, AV. Cf. kumbhá 101
kulika, n. of a Nāga, Gāruḍ. Up
kulīkā, a bird, VS. (MS. has pulīkā).—Uncertain; cf. kulīpāya,
an animal (VS.); Uhlenbeck cf. russ. kulik, snipe &c 101
kúçavartaka, AV.—corrupt and uncertain. RV. Kh. reads
áhalakuç çavartakáh, which Scheft. thinks is the true
reading
kuçiká, n. pr., RV.; pl. his descendants, RV. &c. Prob.
< kuçi, pin used as mark in recitation from texts 52
kuṣitaka, n. of a bird, TS.; of a man—Tāṇḍya Br.—Uncertain 58
kusumbhaká, RV., venom-bag of an insect (< kusúmbha) 71, 79
kúṣṭhikā, dew-claw, spur, AV., Āit. Br 40, 90
kustuka, n. of a teacher, Vamça Br.—Entirely obscure . 58
kuhaka, rogue, cheat; Māitr. Up.; Āp 79
(kṛka—said to mean "throat" or "navel"; Prob. onomato-
poetic, cf. kṛkara, kṛkana—partridge.—In kṛka-dāçū, a
demon; -váku, cock; -lāsá, lizard)
kṛtaka, false, artificial, Gāuḍap 80
kṛttikā, the Pleiades (as a sword), AV. &c. cf. karttikā,
dagger (Cl.). The noun krtti seems to mean only "hide,
skin." Prob. Primary -aka 20, 96, 97
kṛtsnaka, all, Çānkh. Çr. 16. 29. 8 (Lexx. wrongly 9) = kṛtsná 45
6*

Se	ee §
kṛmuká, kind of tree, = kramuka, q. v.; ÇBr., Kāuç	41
kṛṣṇaka, "blackish," n. of a plant, Kāuç	64
-keçaká in sarva-k., having all the hair, AV. (Bah.)	55
kāirātiká, of the kirātas (contempt.), AV. < kāirāta	72
koçātaka, a plant and its fruit, Çānkh. Gr; presumably <kóça< td=""><td>58</td></kóça<>	58
$(k\bar{a}ul\bar{\imath}k\acute{a}, a \text{ bird}, < \text{and} = kul\tilde{\imath}k\bar{a}, q. v.; VS.; MS.)$	
	-
(káuṣītaka, -ki, patron. < kuṣitaka, and n. of a Brāhmaṇa)	
kyāku, fungus, Āp. Dh.; Gāut.—Obscure 58, 2	9 d
kramuká, the betelnut tree, Sadv. Br. = kramu (only	
Lexx.), krmuka	44
(krumuká, piece of kindling-wood, TS. &c., < kramuka by	
assimilation)	_
klītaka, dough, paste, Āçv. Gr. &c. Obscure	
kṣitikā, a part of a lute, Kāuç. ? Cf. kṣití?	58
ksullaká, small (dim.); AV., TS. &c. < ksudrá 63, 68,	
kṣurikā, "little razor," n. of an Up., Kṣur. Up	62
kṣódhuka, hungry, TS., QB.	99
kṣāumika, made of linen, Kāuç	94
	103
khándika, pupil, Kalpas.; n. of a man, CB. (cf. sándika) .	92
khanātaka, little shovel, Āp. Cr. 17, 26 (NBD. "dug up.")	62
khárvaka, mutilated (imprec.) AV. < kharvá	80
khāndika-? Gobh. 3. 3. 8.—Comm. çişyasamūha; but see	
Oldenberg's note	58
khādaka, eater, Gobh. Gr. ap. Prayaçc. in Ç. K. Dr 96,	97
gánaka, astrologer, < gana; VS. &c	51
qavidhuka or $gavé$ -, coix barbata, TS. = $gavidhu$ (not Vedic)	44
gavīnikā, groins (?), AV.—metr. for gavīnī	41
(gāvīdhuká, gāve-, deriv. < gavīdhuka)	
(giriká, MS., for kiriká, q. v.)	
godānika, of the godāna-rite, Gobh. 3. 1. 28 (cf. gāud-)	92
gonāmika, n. of MS4. 2, called after gonāmá formulas .	92
$gopik\bar{a}$ , protectress, Gop. Up	44
golaka, ball (dim.), Gobh. Gr. &c	62
golattikā, kind of animal, VS., TS.; cf. lattikā (Un.) lizard	58
gāudānika, of the godāna-rite, Āçv. Gr. &c. (cf. god-)	94
gráhuka, seizing, TS. (cf. gṛhú- RV.)	99
ghātaka, kind of wood, Āçv.Çr.; = ghāta and vádhaka .	46
ghắtuka, slaying, AV., TB., QB. &c	99
cakraka, wheel, Maitr. Up	44

	See §
-cakṣúṣka in a-c., without eyes, Bṛh. Ār. Up	55
cáṇḍātaka, short petticoat, ÇBr., Kāty Çr. Obscure derivation	62
caturthaka, fourth, Nād. Up	45
catuṣka, consisting of 4; Lāṭy, Vāsu Up	53
candrikā, moon, Rāmap. Up	91
cáraka, wanderer, mendicant, CBr. (also n. of a YV. school).	46
-carmáka in a-c., without skin, TS	55
cāturthāhnika, of the 4th Day, Çānkh. Çr	94
cāturthika, of the 4th Day, Lāty	
cāturdhākāranika, of a division into 4 parts, Āp.Çr	
cāturviņçika, of the 24th day, Qānkh. Cr	
cāturhotrká, of the cáturhotr service, MS	49
-cārika in utpatha-c., having byways for a course, Nṛsut.	
Up. (in -ka-tva, noun)	55
cikitsaká, physician, CBr. &c	
ciccikú, kind of bird, RV., TBr. Obscure	
-citika in sát-c., ifc. Bah., CB	
-cintaka in kāla-cintaka, considering; Gāuḍap	
cupuníkā, one of the Pleiades, TS. Obscure	
cūlaka, top of a column, Cūl. Up	
célaka, n. of a man, CB	46
codaka, direction, invitation, Katy Gr	
chattrāka, mushroom, Adbh. Br. (=chattraka, Class., <chattra,< td=""><td>20.</td></chattra,<>	20.
parasol.)	
chāndomika, of the chandomás, Çānkh. Çr., Kāty Çr.	
cháyaka, n. of a demon, AV	78
chúbuka, chin (Class. Skt. cibuka), RV., ÇBr. &c. Obscure.	58
janaká, n. of a king, ÇBr. (Brh. Ār. Up.), cf. jána	53
jámbhaka, "crusher," n. of a demon, VS	78
jayantaka, n. pr., Rāmap.Up. < jayanta, victorious	46
jarāyuka, after-birth, Sāmav.Br. = jarāyu. No reason is	
apparent for the use of the form in -ka in this passage.	44
jalāyukā, leech, in tṛṇa-j., caterpillar, Bṛh. Ār. Up. Thought	
to contain $jala-\bar{a}yu=\bar{a}yus$ (Bah.), but cf. $jal\bar{a}uka$ and	
other forms. Popular etymology has operated here.	
Origin uncertain	58
$j\acute{a}hak\bar{a}$ , hedge-hog, VS., TS. Supposed to be from $\sqrt{h\bar{a}}$ .	103
jāgarūka, wakeful, RV	25
jātaka, newborn child, Kāuç	62
(idealed li natura from ignalia)	
jánukā, -kt, patron, from januka) jánukā, bearing, MS., Āp. Çr. Cf. janú, AV	99

	See 8
jānukā-? TĀr. 1. 6. 1; Comm. jānupradeça. See s. v.	
añjalikā	
jāpaka, muttering, Nrp. Up	
jáyuka, conquering, MS. Cf. jāyú, RV	99
jālaká, little net, web, Brh. Ār. Up	62
$(-jihvik\bar{a} \text{ see } upa-j.) -jihvaka \text{ ifc. Bah.} = jihv\dot{a}$ 54a	, 55
jivikā, epithet of water (end. dim.), MS. &c., Āçv. Çr.;	
life, Kathop 44, 95, 67	q. v.
jumbaká, n. of a Varuna, VS., CBr. Obscure	58
jyākā, bowstring (pej.), RV., AV	79
jyāiṣṭhasāmika, adj. < jyeṣṭhasāman, Gobh. 3. 1. 28	
jyotāyamānaká (MSSmaka), n. of demons, AV	
jyotistomika, of the jyótistoma, sacrifice, Katy Cr	92
derikā, muskrat, Āp. 1. 25. 13. Obscure	
dhārikā and ādhārikā, centipede, Āp. Gr. Obscure	
taká, that (contempt.), RV., AV., Kāty Çr	75
takṣaká, n. of a Nāga, AV., Kāuç. (= -ṣa)	78
taṭāka, pool, = taṭā. Ṣaḍv. Br., Adbh. Br 46,	
-tantrīka, ifc. Bah. = tántrī, thread, Pañcav Br	55
-tapaska, ifc. Bah. = tápas, Māitr. Up	55
-tamaska, ifc. Bah. = támas, Chā. Up	55
tarūnaka, sprout, AV	62
tādarthika, intended for that, Kāuç	94
tādātmaka, ikā, denoting the unity of nature, Rāmat. Up.	
tāraka, carrying across, saving, Māitr. Up	
$(t\bar{a}rak\acute{a}, adj. of stars; < t\acute{a}rak\ddot{a})$	
$t \acute{a} r a k \ddot{a} \ (< t \ddot{a} r \acute{a})$ , star, AV., TBr., ÇBr. &c	44
tāluka, du. n. the two arteries supplying the palate, Tāit. Up.	50
tāvaká, thine, RV. (only 1 Vedic occurrence reported) ( <táva)< td=""><td>49</td></táva)<>	49
tiraçcikā, a horizontal region? So BR.—Āçv. Çr	46
tilvaka, a plant of evil name, C.Br., Açv. Gr. &c	79
túndika, having a snout or trunk (tunda), AV	92
$-t\bar{u}laka$ , $ik\bar{a}$ , ifc. Bah. $=t\dot{u}la$ , mattrass, Rāmat. Up	55
tūṣṇīka, silent, in Veda only advkam, silently, Mān. Cr.	45
tūṣnim, id. RV.—The text is dubious, and Knauer	
calls this word suspicious.	
tṛtīyaka ( <tṛtīya), 3="" av<="" d="" day,="" recurring="" td="" the=""><td>51</td></tṛtīya),>	51
(tṛṣṭaka) -ikā, rough (creature), AV	
-tejáska, ifc. Bah. = téjas, Brh. Ār. Up	
tāittirīyaka, of the Tāit. school, Mukt. Up	
tāuvilikā, (voc.) n. of a female demon, AV.1 Obscure .	78

traiviayaka, practised by traiviagus, Ap	30
—n., their doctrine, Mān. Gr.	
$-tv\acute{a}kka$ , ifc. Bah. $=tv\acute{a}c$ , skin, TS. in $a$ - $t$	55
-tsaruka, ifc. Bah., Tānd. B. (in M. W. Addendum)	55
dánçuka, biting, TBr., TS., Kāth	99
dandaka, a class of meters, Chandahs., Han. Ram. Up.	46
-datka, ifc. Bah. $= dant$ , Chā. Up	55
-dantáka, ifc. Bah. = dánta, TS., ÇBr	55
dandaçúka, biting, malignant, VS., TS., ÇBr	25
daçaka, consisting of 10, Chandahs	53
daharaka, short, Kāuṣ. Br	63
dākṣiṇāgnika, performed in the southern fire, Mān. Çr	94
dāyaka, giving (in Veda only ifc.), Mukt. Up	97
dāyaka, heir, <dāyá, gr.="" s<="" td=""><td>53</td></dāyá,>	53
dārçapāurnamāsika, of the New- and Full-moon sacrifice,	
Çānkh. Çr	94
dáçarātrika, celebrated like the daçarātrá, CBr. &c.	94
dåhuka, burning, TBr., Āp. Çr	99
-dikka in a-d., having no part of the heaven, CBr	55
$d\bar{u}taka$ , n. of Agni, Gr. S. Cf. $\sqrt{d\bar{u}}$ , $du$	58
dūraká, far (pej.), RV., AV	80
dūṣikā (dūṣikā Māitr. Up. 1. 3), rheum of the eyes, VS.,	
Kāṭh., ÇBr	79
$d\bar{u}sika$ , n. of demons, AV., Primary, $\sqrt{d\bar{u}s}$ , and not to be	
confused with the foregoing, which is secondary, from	
the n. $d\vec{u}s\bar{\imath}$	100
dŕbhīka, n. of a demon, RV	100
dŕçīka, worthy to be seen, splendid, RV 1011	o, c.
—n. appearance, RV. &c.—kā, id, RV.	
dṛçīkú, beholder, TS., Āp. Çr.	100
dévaka, god (contempt.), RV., adj. divine, Krs. Up. (< devá). 71,	
-ikā, an inferior class of goddesses, Āit. Br., ÇBr.	
deçika, teacher, Rāmap. Up., Mukt. Up	92
and the second of the second o	
glorious	36.
dvaká, by twos, RV	47
dvārakā, "City of Gates," Vāsu Up	53
dhanuska, small, poor bow. Lāty	71
dhayantikā, sucking (contempt.), AV. Ppp. folio 115b, line 1	

	See §
dhánikā (prakr. form of dhān-), vagina, AV., TS. &c	86
-dhātuka, ifc. Bah. = dhātu, Garbh. Up	55
dhấnikā, vagina, RV. Kh. 5. 22. 8	86
dhárakā, vagina, VS., ÇBr	86
dhārmika, righteous, Chā. Up	94
dhārmuka, righteous, Mān. Çr	21
-dhāvanaka in danta-dh., n. of a tree, Kāuç., prob. < dhāvana,	
cleaning (a tree "for teeth-cleaning")	50
dhuvaka, acc. to Wh. Vb. forms from $\sqrt{dhu}$ , in Jāim. Br. 96	3, 97
-dhūmaka in a-dh., without smoke, Kath. Up., Māitr. Up.	- 55
dhénukā, female, Weibchen; AV., Pañcav. Br. &c	89
nançuka, perishing, Kāṭh	99
(nágnaka) -ikā, naked, wanton (imprec.), AV. (< nagná).	80
nadaka, hollow of a bone, Kāty Çr	40
napātka, concerning a grandson, n. of a cert. sacrificial	
fire, Kāṭh	51
nápunsaka, eunuch (contempt.), CBr., Kāty Cr. &c	71
nabhāka, n. pr., Āit. Br.—Cf. nabha, nábhas? 58,	29 c
naráka, hell, TĀr. Uhlenbeck cf. ἔνερ-θεν &c. Not clear.	58
-navaka, ifc. Bah. = náva, Garbh. Up	55
náka, heaven, RV., AV., VS. &c	103
$n\bar{a}d\bar{\imath}k\dot{a}$ , throat, AV. $(\langle n\bar{a}d\hat{\imath}\rangle$	40
(nābhāká, adj. or patron < nabhāka, RV.)	_
nābhiká, navel-like cavity, ÇBr	40
$-n\bar{a}maka$ , $ik\bar{a}$ ifc. $=n\acute{a}mar$ , Bah., Çiras. Up	55
in ánāmikā, ring-finger (for semantics see BR.), ÇBr. &c.	
nāyaka, leader, chief, Gāuḍap	97
(nāraka, hellish, < narāka, AV. &c. VS. nāraká)	-
náçuka, perishing, TS	99
násikā, nostril, du. nose, RV., AV. &c	62
nāstika, atheist; Āp.; Mukt. Up. (cf. āstika, Cl., < asti)	94
nika, n. of a Sāman, Ārṣ. Br	103
nikharvaka, one billion, Pañcav Br	44
nikhātaka, cut into a little, AV	65
(nijānukā? see jānukā, TĀr. 1. 6. 1.)	
niník, secretly, RV 27,	29 a
nimustika, of the size of a fist, Āit. Ār. 5. 1. 3. 6 (p. 405. 6).	
nimusti, a measure of that size.	
nirodaka, read nirodhaka (Deussen), hindering, Brahm. Up.	97
-nirdāhuka in á-n., not burning down, MS	99
nirmārguka, withdrawing from, TS 99	), 24

parisāra as n. reported by Wils. only—"wandering about." parutka, having knots or joints, Ap. Cr. . . . 53, 36 (s)—b  $par\bar{u}$ , a tree (=  $par\bar{u}$ , a) and its fruit,  $C\bar{a}$ ,  $C\bar{a}$ ,  $C\bar{a}$ . partiká, RV. Kh. 5. 15. 8, v. l. patiká; corrupt and uninter-

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58

	300
parpharika, ? RV.1	100
paryāyiká, strophic, AV	92
	78
-paçuka, ifc. Bah., = pácu (or paçú), Āçv. Çr	55
páka, very young, Çānkh Gr. 3. 2.—simple, RV., AV. &c.	103
pājaka, a kitchen implement, Āp. Cr. Etym.?	58
pāñcamāhnika, of the 5th Day, Çānkh Cr	94
pāṭaka, acc. to Wh. Vb. roots in the Brāhmaṇas. Vpaṭ 96,	
	95
pādaká, little foot (End. Dim.), RV. <sup>1</sup> (< páda)	67
pādukā, slipper, Āçram. Up	62
pápaka, evil, ÇBr. &c. (< pápa or pāpá)	80
pāramārthika, real, actual, Mukt. Up	94
(pārivrājaka—adj. < parivrājaka, Kāuç.)	
pārsthika, after the manner of the Prsthyà, Laty &c. 49, 2	29 a
pāvaká, clear, bright, RV. &c. n. of Agni, TS. &c. fire, in	
general, Mund Up. 2. 1. 1 18 Note <sup>1</sup> ;	58
An ancient word; from $\sqrt{p\bar{u}}$ , but exact formation	
uncertain. Early appearance and accent forbid taking	
it as primary -aka, which Say. does ("cobhaka").	
pāçuka, concerning cattle, Kāty Çr.; Çānkh Çr	49
pāçubandhaka, of the paçubandhá, Āçv. Çr,; Çānkh Çr.	49
piká, Indian cuckoo, VS. (Uhlenbeck cf. pīcus; very doubt-	
ful)	103
pingalaká, iká, yellow, tawny, AV. (< -lá) 64,	72
pinyāka, oil-cake, Āp. (no reference given). Obscure	58
-pitṛka, ifc. Bah. = pitṛ́, Kāty Çr.; Āçv. Gr	55
pitrmedhika, of the pitrmedha, Samny. Up	92
(pídāku—for pṛdāku q. v. MS.)	
pínāka, staff, bow, AV.; VS.; TS	58
Uhlenbeck cf. πίναξ and OSlav. pini, tree-trunk.	
pipīlaka (<-lá), ant, Chā. Up.—-ika, ant, only Adbh. Br.	
(Prob. to be emended to $-aka$ or $ik\bar{a}$ )	62
-ikā, small ant, AV.; ÇBr.; Pañc. Br. &c.	
píppakā, a sort of bird, VS. (cf. pippīka, Class., a bird or	
beast)	58
piyaka, n. of a class of demons, "abuser," AV 96,	97
piyūṣaka, biestings, RV. Kh. 5. 15. 14.—The parallel AV.	
text has $p\bar{\imath}y\dot{n}\bar{\imath}a$ , but the meter needs an extra syllable,—	
which the later compiler evidently added	
púklaka or púlkaka, n. of a despised tribe, MS. Not certain	71

See §
pundárīka, lotus blossom, RV.; AV
Prob. connected with pundari-sraja (TBr.),—but the
meaning of this pundari is uncertain; cf. pundarin, another
flower (Lexx.).
putraká, little son, RV.; AV. (<-trá) 62, 67
-puro'nuvākyāka, ifc. Bah. = puro'nuvākyā, ÇBr. in $a$ -p 55
-purorúkka, ifc. Bah. = purorúc, QBr. in a-p
(pulikā—MS.—variant for kulikā, q. v.)
(púlkaka, see púklaka.)
pūtika (once -ika, Āçv. Çr. 6. 8), a plant, (< púti), substitute
for soma, TS.; Kāth.; ÇBr. &c
pūraka, filling (noun), Amrt Up.; Dhyān. Up 95
-pūrvaka in nyāya-p.—having reason as precedent—Gāuḍap. 55
-pṛṇākā in hariṇa-p., female young of an animal, Āp. Çr. 62
přthak, isolated, scattered (adv.), RV., AV. &c 27
přthuka, rice or grain flattened and ground, TBr. < prthú 46
pṛdāku, serpent, RV.; AV.; TS. Cf. πάρδος, acc. to Uhlen-
beck loanword from IndIran. *parda 58, 29 c
prsátaka, a mixture of ghee, milk &c. (cf. prsat), AV.;
Pār. Gr
-ki, a disease, or the she-demon causing it, AV.
peruká, n. pr. RV
pésuka, spreading out, ÇBr
posuka, thriving, Sadv. Br
pāunarādheyika, of the punarādhéya-rite, Āçv. Gr. &c 94
påuruṣamedhika, of a human-sacrifice, ÇBr.; Kāty Çr 94
pāurvāhnika, of the forenoon, Kāty Çr
praksepaka, throwing (n. act.), Māitr. Up 95
pracalāka, chameleon, Āp. pracalākā—cloudburst(?) TS.—
Cf. pracalaka, Class., reptile; pracala, creeping &c. 46, 29 c
pracitaka, n. of a meter, Chandahs
pracyāvuka, transitory, fragile, Çānkh Br 99
-prajāpatika in sa-p., ifc. Bah.—Āit. B
pratiçrútkā, echo, VS.; Kāuṣ. Up
-pratisthāyuka in á-p., not standing firm, MS 99
pratīcikā, AV., < pratīcī, f. of pratyanc; mg. uncertain;
"offense"?
-pratyutthāyuka in a-p., not rising respectfully, Gop. Br 99
pradátrikā, (female) giver, MS
pradāyaka, bestowing, Garbh. Up
pradrānaka, very poor, Chā. Up. (pra—intens; -ka—Pity.) 68

	e §
prapāṭhaka, section, n. of divisions of cert. works, as TS.,	
5 ' 1	62
	99
	27
	99
pramáyuka, perishing, AV.; TS.; TBr. &c 99,	23
pravartaka, one who sets in motion, Çvet. Up	97
	73
pravalhikā, riddle, challenge, Āit. Br.; Çānkh Çr 91,	95
prasarpaka, assistant or spectator at sacrifice, Āçv. Çr; Lāţy	46
prahastaka, n. of RV. 8. 86. 13—15.—Kāuṣ Ār.; Çānkh Çr.;	
< prahasta, extended hand. Application not clear to me.	
—Lex. gives Çānkh Br., wrongly	58
	99
prākaraņika, of the prakaraņa, Mān. Gr	94
prākāruka, ? perhaps scattering about? Kap. S., Kāth	99
prāgāthika, of or derived from the Pragātha (i. e. RV. 8),	
	94
-prāṇaka ifc. Bah. = prāṇá, KSA. 5. 3 aprāṇakāya svāhā,	
cf. TS. 7. 5. 12. 1 aprānāya svāhā 54 a,	55
prātinidhika, substitute, Kāty Çr	94
	49
prādeçika, chief of a district (pradeça), Kāuç	94
	94
7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7	
	58
priyangukā, panic seed (dim.), Sāmavidh Br	62
prekṣaka, deliberating on, Mān. Gr.; as n. spectator 96,	
pláçuka, rapidly growing up, ÇBr.; Kāty Çr 45, No	
baka (a crane, only Class.), n. of a demon, Mān. Gr.; of a	
seer, Kāth. &c	03
baṭaraka, m. pl., lines of light appearing before closed eyes,	
	58
	79
babhruká, brownish (clearly dim.), CB.; (bá-) ichneumon,	
VS. &c. (< babhrú)	64
	58
	52
bādhaka, a cert. tree, Gobh.; also as adj., of the bādhaka-	
	<b>5</b> 0
	63

See §
(bālāki, metronymic from balákā as n. p.)
$-b\bar{a}huka$ , ifc. Bah. $=b\bar{a}h\acute{u}$ , $\bar{A}$ ç. Gr. (in $ud$ - $b$ .)
-binduka, ifc. Bah. = bindú. Nrp. Up
bṛbūka,—? RV.1—Entirely uncertain. Grassmann, "dick,
dicht."— Ludwig "murmelndes Wasser."—BR.? 58
-brhatīka, ifc. Bah., Çānkh Çr. (in tato-b.)
brhatka, n. of a Sāman, Pañcav. B 42
(-bodhaka in ātma-b., q. v.)
-brahmaka, ifc. Bah. = brahmán, $\bar{A}$ çv. $\bar{Q}$ r
brāhmāudanika, (fire) on which the brahmāudaná (the
priest's rice) is boiled; Kāuç. (with or sc. agní) 94
bleska, noose, snare, Kāth
-bhasmaka, ifc. Bah., Gop. B. (in sa-bh.)
-bhāktika, retainer, Āp. (in nitya-bh.) 94
$bh\bar{a}radv\bar{a}jak\bar{\imath}$ , skylark, = $-j\bar{\imath}$ . Sāmav. B 44
bhávuka, being, becoming, TS., Kāth &c 99
bhāṣika, general rule, Çānkh Gr. &c 40, 29 a
bhikṣuka, mendicant, Pār. Gr 44
bhinnaka, broken (contempt.), Mantra B 72
$bh\bar{u}mip\bar{a}cak\bar{a}$ , a plant, = - $ca$ (m.), Sāmav. B. 2. 6. 10 91
bheka, frog, Māitr. Up. Prob. onomat
bhāumaka, terrestrial animal or being, Adbh. Br 49
mákaka, kind of demon, AV 79
mákṣikā, fly RV.; AV. &c 62
mangaliká, of good omen, AV 67, 29 a
-majjáka, ifc. Bah. = majján, TS
madūṣikā (v. l. mat-, maṇd-, madh-, mandh-) a dwarfish
girl, unfit for marriage, Ap. Gr
manika, water-jar, Āçv. Gr.; Gobh. &c.—Āit. Br. 7. 1—acc.
to Sāy., a fleshy excrescence on an animal's shoulder . 40
manipūraka, a mystic circle on the navel, Hams. Up. 1 . 44
mandáka, frog, RV. &c. Uncertain origin 58
maṇḍūrikā (edd.; MSS.—riti), vile, filthy woman, AV.1
(voc.)
mádhuka, n. pr., GBr. (mádhu)
madhūka, a bee, Çānkh.Gr.; a tree and its fruit, ib 51
madhūlaka, sweetness, honey, AV
madhyamikā, the middle finger, Prān. Up 46, 91
madhvaka, bee, Adbh. Br
manaská, mind (impr.), AV.; ifc. Bah. = mánas, Kath Up.
&c

TE .	See §
mánasthaka, RVKh. 5.15.7.—"freundlich gesinnt" (Scheft.),	
see s. v. ámaņikā	
manānák, RV. Obscure word, see	
mantrikā, n. of an Up., Mukt. Up	51
mámaka, my, only RV	51
markataka, kind of grain, Ap. Cr	51
maryaká, male, Männchen. RV1	88
maçáka, gnat, AV., VS., ÇBr. &c. (w. r. masáka)	62
mastaka, head, Mahānār. Up., and mastişka, brain, RV.,	
AV. &c. Cf. mastu-lunga, brain. The base seems to	
have been mast-a, i or u. Uncertain	58
mahānāmnika, of the Mahánāmnī, Gobh	
mahāvratika, of the Mahāvratá Sāman, Çānkh Çr	92
mahilukā, female, AV.1	89
-mānsáka ifc. Bah., = mānsá, TS	
māki, du., RV.1 This word has been variously rendered.	
Ludwig makes it an adj. to naptyá, either "brüllend"	
$(\sqrt{mak}; \text{ application?}), \text{ or (and this I believe to be right)}$	
from base mā- of the 1st. pers. pronoun; see § 30a, Note.	
The phrase then means "my daughters he has helped	
to marriage (janitvanaya)." This interpretation seems	
to me secured by comparing mákīna, which L. apparently	
did not notice, but which is obviously a derivative from	
the stem $m\bar{a}k\dot{i}$ 50, 30 a 1	Vote
mākīna, mine, RV. < mākī, q. v 50, 30 a 1	
(mākṣīka, spider, Brahm. Up., prob. deriv. < mákṣikā.)	
mātṛka, "das Mutterwesen," (Deussen) n. abstr. < mātṛ,	
Māitr. Up	48
mādānaka, kind of wood, Kāuç.—Uncertain; cf. mádana	
(adj.)	58
mādhuparkika, of the madhuparká rite, Çānkh Gr	94
-mānaka in nyūnkha-mānaka, having a desire to insert the	
nyūnkha, Çānkh Br. 25, 13; 30. 8 (Bah. from mána).—	
BR.regard it as a participle; but there is no verb nyūnkhati,	
only nyūnkhayati. The sentence is: tasmān nyūnkhayati	
nyūnkhamānaka iva vāi prathamam cicarisuç carati.	
From this the following semantic proportion is evident—	
nyūnkhamānaka: nyūnkhayati = cicarişu: carati. Ergo,	
$ny. =$ "desiring to perform the act $ny\bar{u}\bar{n}khaya$ , i. e. to	
insert the $ny\bar{u}nkha$ ."—The noun $m\dot{a}na$ = "desire"	55
mánusyaka, human, CBr. (< manusyà)	49

	95
	See §
māmaká, mine, RV. &c. (< máma)	49
máruka, dying, TS.; Mān. Gr. Cf. marú	99
(mārdīká, deriv. of mṛḍīká, RV. &c.)	101
muktikā, "string of pearls," n. of an Up., Mukt. Up., < muktā	53
mukharikā, bit of a bridle, Kāty Cr. 16. 2. 5 (Lexx.	
wrongly 4)	62
mundaka, n. of an Up., Mukt. Up	46
muská, testicle, RV. &c. female organ (in du.), AV. &c.	
mustika, n. of a fighter, Kṛṣ. Up.	
muhuká, moment, RV	
műka or műká, dumb, VS., ÇBr.	
mūtaká, little basket, ÇBr	
maaka, nette basket, çbi műsaka, rat or mouse (Dim.), Gārud. Up.; -ikā, id, VS	
mrdayáku, merciful, RV	29 a
mṛdīkά, favor, only RV., AV	
míttikā, earth, clay, VS.; Āit. Br. &c	
-méka in suméka, well-established, RV. Most often of heaven	
and earth	
-medáska, ifc. Bah. = médas, TS., in a-m	
menakā, n. of a daughter of Ménā, Ṣaḍv. Br. (metron.) .	51
(meṣka for bleṣka &c., only mhata, Āp. Çr.)	
māināká, n. of a Mt., TĀr.—Metronymic < ménā	49
-mocaka, releasing, Mukt. Up	97
móhuka, falling into confusion, TS	99
yaká, which (contempobs.), RV. &c	, 86
-yajúska ifc. Bah. = yájus, CBr., in a-y	55
-yantrka ifc. Bah. = yantr, Kāty Çr	
yantraka, ikā, tamer, subduer, Pañcav Br. < yantrá, fetter	
yamika, du, n. of 2 Sāmans ("Twins"), Ārṣ. Br.; SV	
yaştikā, club, Krs. Up	44
yaska, n. pr., Āçv. Çr. &c. pl. his pupils or descendants .	103
-yācaka, beggar, in pura-y., Māitr. Up	97
-yācanaka, beggar, in nitya-y., Māitr. Up. < yācana, request	56
yājaka, sacrificing, Māitr. Up	
yājuka, sacrificing, QB	99
$y\bar{a}j\bar{n}ik\acute{a}$ , sacrificial, Çānkh Çr.; Kāuç	94
-, a sacrificer, CBr.; Pār. Gr. 2. 6.	01
-, a sacrincer, QBr., Far. Gr. 2. 6. yādrcchika, relating to or depending on chance (yadrcchā),	
Param. Up	
yāmaki, I go basely, Çānkh Br. < yámi 84	25
yāyajūka, constantly sacrificing, CBr	20

(yaska) patron $< yaska$ .
yaváku, adj. of you two, RV. < yuvā 51, 30a Note
yuṣmāka, your, RV. < yuṣmā 51, 30a Note
-yūthika, in a-y., not in the herd, < yūthá. Kāth Gr. 44a
= Mān. Gr. 2. 17
-yūṣka, in vi-y., ifc. Bah., Hir. P
-yonika, in a-y., Bah., not containing the phrase esá te yónih,
Kāty Çr
-raçmika, ifc. Bah. = $raçmi$ , $\bar{A}$ çv. Gr
$r\bar{a}k\dot{\bar{a}}$ , full moon, RV. &c. Cf. $r\bar{a}(i)$ ? 103
rājaká, king (contempt.), RV.1 < rájan 71
rājasūyika, of the rājasūya-sacrifice, Çr. S 94
$r\bar{a}sn\bar{a}k\bar{a}$ , little girdle, Kāth 62
$r\bar{a}sn\bar{a}k\bar{a}$ , little girdle, Kāth
$\overline{\text{Ait. Br.}} = r\overline{u}p\hat{a} + r\overline{u}p\hat{a} +$
recaka, expiration, Amrt. Up., Dhyān. Up 95
-retáska, ifc. Bah. = rétas, QBr
rāivataka, n. of an ascetic, prob. patron. < revata, Jābāl Up. 49
rócuka, causing pleasure, MS
$rod\bar{a}k\bar{a}$ ,—? Vāit
ropanákā, a certain yellow bird, thrush? RV., AV., TBr.
Origin obscure
rohitaka, n. of a tree, MS.; Kāty Çr. Prob. < adj. róhita 46
(rāuhitaka, made from the rohitaka tree, Kāty Çr.)
lambhaka, acc. to Wh. Vb. roots, found in Brāhmaņas 96, 97
lambhuka, accustomed to receive. Chā. Up. (cf. ālambhuká) 99
$lal\bar{a}tika$ , being on the forehead, $\bar{A}p.\mathrm{Gr.}\ldots\ldots92$
lāghavika, adj. < laghava, n.—Kāty Çr
-lābhikā, in su-l., easily won, RV. (voc.)
léka, n. of an Āditya, TS. Obscure
-lepaka, ifc. Bah. = lepa, Mukt. Up
lokapālaka, earth-protector, Mahānār. Up
-lómaka or lomáka, ifc. Bah. = lóman, TS; ÇBr. &c
lohitaka, red, reddish, Āp
lohinikā, red glow, Āp. Çr. < lóhinī, f. of lóhita 48
J, many many many many many many many many
vajrasūcikā, n. of an Up. (also called vajrasūcī), "little sharp needle," Mukt. Up 62
1
3,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,
vadhá- deadly weapon, destroyer &c. cf. ghāta-ka.

31	
See	
-vapáka, ifc. Bah. = vapá, ÇBr.; Kāty Çr 55	)
(vábhruka, v. l. for bábhruka, MS. 3. 14. 7.)	
vamraká, "Antman," n. pr., RV., < vamrá 46	;
vayākin, RV.1 (of the soma plant): prob. "having little	
tendrils," (vayāka, dim. of vayā; so Sāy. and Ludwig) . 62	
varaka, suitor, Çānkh Gr 46	j
varāhaka, n. of an Up., Mukt. Up 44	Ŀ
-varṇaka, ifc. Bah. = várṇa, Gopī. Up	
vártikā, quail (ὄρτυξ), RV. &c. (only RV. and Classical)	
(suffixal formation uncertain)	2
-varşika, ife. Bah. = varşá (ef. varşin), Āçv. Çr 54, 55	
varṣīka, kind of meter, Nidānas 46, 36	
vársuka, raining, rainy, TS.; TBr.; CBr. &c 99	
valīka, projecting thatch, Gāut.; reed, Kāuç. &c. < vali or valī 40	
valūka, red or black, Pañc. Br.; Lāty &c. Obscure 58	
$valk\acute{a}$ , tree-bark, TS.; TBr. $\sqrt{vr}$ ?	3
valmīka, ant-hill, VS.; TS.; ÇBr. &c 62	2
vasuká, having or bestowing weal (vásu), TS. &c. in formula	
vasukó'si vésaçrir asi &c.—Comm. vāsayitr, as if $\sqrt{vas}$	
and uka, which is highly improbable	3
-vastuka, ifc. Bah. = vástu, Gāudap	)
vasnikā, prize, reward, Pañc Br. (vasnikām jayāya). Comm.	
vasnisamjñām vasusambandham dhanasamūham 53	3
vahyaka, draft-animal, Kāty Çr. 14. 231 (not 331 as BR.)	
Āçv. Çr. has in same passage vahya	L
$-v\bar{a}kk\acute{a}$ , ifc. Bah. = $v\bar{a}c$ , QBr	
vācaka, expressing, declaring, Rāmap. Up	
organization of the state of th	
vāmanaka, dwarf, Garbh. Up	
vāyovidyiká, fowler, ÇBr	
-vāraka, keeping, guarding, Nṛsut. Up	
váruka, choosing, MS	
vāruņapraghāsika, adj., of varuņapraghāsá, Āp. Çr 94	
vārddhuṣika, usurer, Āp	
vārṣaçatika, bestowing life for 100 years, Kāuç 94	
vársika, of the rainy season, or year, AV.; VS.; CBr. &c. 94	2
vālukā, sand, Çvet Up. Obscure	,
våsantika, vernal, AV,; VS.; Āit. Br. &c 94	
vāsuki, (prob. patron.), n. of a Nāga, Gāruḍ. Up.; Gobh.;	
Kāuç &c	
vihkrndhikā, croaking, acc. to Sch., Māitr. Up. Obscure 58	

T T	See §
vika, n. of a Sāman, Ārṣ. Br	
vikalpaka, hesitation, Tej. Up	
víkasuka, "bursting", n. of Agni, AV 99	, 24
(vikusuka, corruption of vikasuka, n. of Agni, Āp. Çr.)	
(vikṣiṇatká, VS., ÇBr. ) (cf. āmīvatká-) destroying,	
(inferior) vikṣiṇaká, TS., Kāth epithet of gods in Çata-	
rudriya; cf. following word, and see Weber, I St. II-43	42
vicinvatká (in same passages as foregoing), discriminating	
see viksinatká	42
$vin\bar{a}yaka$ , n. of evil demons, Mān. Gr. $< vi-\sqrt{n\bar{\imath}}$ . Cf.	
vāināyaka	, 97
-vibhaktika, ifc. Bah. = vibhakti, declension, Tāṇḍ. Br	55
vibhinduka, "tearing," n. of an Asura, Pañcav Br	99
vibhitaka, a tree, CBr.; Kāty Cr.; its nut, used for dice,	
RV	, 79
vimanyuka, allaying wrath, AV	
viláyaka, soother, VS.—"mánaso' si viláyakaḥ" 96	
víçarīka, a certain disease, AV	103
viçvaka, all-pervading, Rāmat. Up.; n. pr. (víç-) RV. &c.	
viṣadhānaka, poison-receptacle (imprec.), Mantra Br	
viṣāṇakā, "little horn," n. of a plant, AV. (< viṣāṇa)	
viṣātaki, a plant, AV	
visunák, RV., in various directions	
-vişuvatka in a-v., ifc. Bah., Lāty	
víṣūcikā, a certain disease, VS.; TBr. < fem. of víṣvañc .	
visphulingaká, little spark?, RV	
visályaka, Wh. visálpaka, a disease (= visalyá), AV	
visránsikā,—(of unknown mg.), visránsikāyāh kāndābhyah,	
Kāth; MS.; Āp. Cr.—In later times, n. of a plant	
vihvāruka, tumbling, MS	96
-vīnākā, flute, in goḍhā-vīṇ-, Kāty Çr	
vīraká, male, Männchen, RV. (< vīrá)	
vrkká, kidney, RV.; AV.; VS.; QB. &c	
-vṛttika, ifc. Bah. = vṛtti, disposition, Mukt. Up	
výthak, easily, lightly, RV., cf. výthā	
vydhīká, increaser, RV. (epithet of Indra. The context,	
and the correlation of this word with suṣā and sudās,	
uphold Sāy.'s interpretation)	
výndāraka, best of its kind, Brh. Ār. Up. Prob. conn. w.	
vrndá- mass, crowd. Formation obscure	
výccika, scorpion, RV.; AV 71	

	99
	Sce §
7 7 7	46
	99
véduka, obtaining, TBr	99
veská, noose, ÇBr.; Kāty Çr. See bleska &c	103
vėstuka. adhering, MS	99
vārkalpika, optional, Āçv. Çr	94
vāitānika, of the 3 sacred fires, Āçv. Gr.; Āçv. Çr	94
vāidika, vedic, Māitr. Up. &c	94
vāināyaka, of Vināyaka (a n. of Ganeça, as such first	
found Yajñ.), Sāmav Br	40
vāibhītaka, made from the vibhīta-tree, Kāṭh &c. (also-daka)	49
vāilasthānaká, abyss, pit (imprec.), RV.1	79
vāiçeṣika, special, peculiar, Āp	94
vāiçvadevika, of the Vāiçvadevá Párvan, Mān. Çr; Çānkh. Çr.	94
vyañjaka, indicating, Nṛṣut. Up	97
vyárdhuka, being deprived of, Kāth; MS. &c	99
vyādhaka, hunter, Kāuç	97
vyāpaka, Kath. Up. &c., pervading, permeating	97 99
vyáyuka, running away, MS.; Kap. S.; Kāṭh	
-vyomnika in parama-vy., an inhabitant of highest heaven,	0.0
Nrp. Up	
vrātika, adj. < vratá, Gobh	
form	100
RV. &c	86
çankhapulika, n. of a Nāga, Gāruḍ. Up	78
çándika, n. of a family or tribe, RV.—Sāy. says "descen-	.0
dant of Çanda" (an Asura priest, VS., MS.).—çanda as	
common n. "curds," only Lexx	92
çanakāís, very gently (dim.), RV.; Kāṭh; Māitr. Up. 65.	
çáphaka, "little hoof," n. of a plant, AV.; Āp. Çr. (< çaphá)	62
çamakā, a plant, Kāuç	46
çayándaka, lizard, TS.—? çayanda acc. to Lexx.—"sleepy"	58
	31
-anda(ka)?	
çarşīkā, kind of meter, Nidānas. Cf. sarsīkā, a kind of	
meter, R. Prāt; etymologies of both words unknown .	101
çalákā (-ka only Kāth 26.1), small stake, twig, TS., QB. &c.	
62,	29 c
çalākaká, twig (contempt.), AV.:	71
7*	

	See §
çálka, splinter, TBr.; Āit. Br.; TS., cf. çalá 62,	
cályaka, porcupine, VS.; Āit. Br.; Āp	
(çavartaká, see kúçarvataka.)	
caçaka, hare (dim.?), Adbh. B	60
gākunika, bird-catcher, Māitr. Up.	
çātyāyanaka, the Br. of Çātyāyana, Āçv. Çr.; Lāty	. 50
(çāmāka—wrong reading for çyā-, Kāuç.)	
çāriçākā, AV.1, unexplained word. It may be a cpd., in	
which case the -kā would presumably be not suffixal	
çārīraka, n. of an Up., Mukt. Up	
çālūka. a plant, said to be "an esculent lotus root," AV.	
Kāuç.—Doubtless conn. w. çālu (class.), a fruit (unidenti-	
fied)	
cac $cac$	
(*çikhandaka—mistake in NBD. for çikhandá—TS. 5.7.15.1)	)
çipavitnuká, kind of worm, AV. Etymology unknown	. 79
çipiviştaká, smooth? TBr. < çipiviştá, bald-headed	. 58
çilaka, n. pr., Chā. Up	
ciçuká, young (animal), AV	
çītikā, cooling, RV., AV. (voc.)	
-çīrṣáka, ifc. Bah. = çīrṣán, TS	
$-c\bar{\imath}lika$ , ifc. Bah. = $c\bar{\imath}la$ , cf. $c\bar{\imath}lin$ , Gop. Br 5	
culká, price, RV. Obscure. Primary?	
(cuçulūkā, a bird, RV.); Say. "owlet"; prob. for ciçu-ulūke	
cúska, dried up, RV., AV., QBr. &c	
crīkhāṇikā (crīgh-, siīgh-), mucus of nose, Āp. Uncertain	
A word <i>çinghāna</i> or <i>singhāna</i> , of like meaning, is quoted	
in Lexx	
cerabhaka, n. of demons, AV. 1 (voc.)	
gevrdhaka, n. of demons, AV. (voc.)	
ežinaka n of a Diski CDn ka Sunnaged to be not ven	. 10
çāúnaka, n. of a Rishi, ÇBr. &c.—Supposed to be patron	
< çunaka, and this < çvān	. 58
çyāmāka, millet, TS.; VS.; ÇBr. &c 44, 30 a	
çyávaka, n. pr., RV	. 64
(çlakṣṇaka), -ikā́, slippery (obscene), AV	
çlóka, sound &c., RV. &c	
çvakişkin, applied to demons, AV.1 Text and meaning	
uncertain; "having dogs' tails"?—The word *kişka i	
hopeless	
sațka, consisting of 6, Lāty; ifc. Bah. = sas, as navasațka	
having nine sixes or hexads, Açv. Çr 5	3, 55

10
See
sadvinçaka, consisting of 26, Cūl. Up
(sándika) n. pr., for khándika q. v., MS
sāṭkāuçika, six-sheathed, Kāuç (reference not given; MW.
Add.)
ṣāḍahika, of the ṣaḍahá-festival, Lāṭy 9
sodaçika, of the 16-partite Stotra, Pañc Br. &c 99
samvartaka, "destroyer," the great world-ending fire, Nrp.
Up
samvitka, ifc. Bah. = samvid, Nrsut. Up 5
-samçāruka in a-s., not breaking down, Kap. S 9
sámsamaka, united together, AV 4
(saká, see taká)
sankalpaka, determining, purposing, Amrt. Up 9
sámkasuka, n. of an Agni, AV.; Kāuç 99, 2-
—adj.—splitting off, QBr.
(-sainkhyaka, ifc. Bah. = sainkhyā, Mukt. Up 55, 30 l
-samkhyāka, ifc. Bah. = samkhyā, Mukt. Up.; Cūl. Up. 55, 30 s
sanjīvaka, animating, Āçv. Çr.; Āp. Çr 9
-samjñaka, ikā, ifc. Bah. = samjñá, Rāmap. Up.; Māitr. Up. 53
sátīka, TS. 4. 4. 6. 2.—Unknown mg. P. p. sa-tīka. Comm.
"water." Cf. sárnīka, with which this is closely connected
in the text. Both words are obscure and perhaps arti-
ficial in formation
sanaká, old (imprec.), RV
samtanika, n. of a Sāman, Ārṣ. Br. (v. l. samtānika) 44
-sainnyāsika, ifc. Bah. = sainnyāsa, cf. sainnyāsin, Āçram. Up.
54, 58
(samanīká, battle, RV. < sámana, with -īka by analogy
117
with samīkā, q.v. Not real suffixal ka. Cf. also astamīkā.) — samārdhuka, prospering, TS
-samitka, ifc. Bah. = samidh, Kāuç
(samīká, battle, RV.; from wk. stem of samyáñc, cf. prá-
tīka &c.)
samūhaka, little broom, Āp. Qr. (NBD. "heap") 62
sampātika, n. of certain demons, Gobh. (MW.; no reference
quoted)
sampuska, unground, Ap. Gr.—Comm. aksata. Uncertain 103
sarabhaka, kind of grain-devouring insect, Adbh. Br 79
(sararūka, see salalūka.)
sárnīka, TS. 4. 4. 6. 2—? Comm. "water;" see sátīka. Perhaps
$\sqrt{sr}$ —? (BR. quote the reference as CBr. by mistake.) 101

7.4 11 /2 A TY / A	See
sarvaká, all (imprec.), AV. (< sárva)	82
salalūka, RV.1—? Sch. "aimless wandering," as if from $\sqrt{s_r}$ ,	
intens. + -ūka (§ 25). So Grassmann. Nir. even makes	
up the word sararūka to explain it; but the true intens.	
stem of Vsr is sarsr Grif. "wavering;" Ludw. "club."	
The word is at present quite uninterpretable	58
sāmvatsarika, yearly, Āit. Br.; Qānkh Br. &c	94
sāmçansika, recited together, Gop. Br.; Vāit	94
	94
sāniçayika, doubtful, Āp	94
sāmsiddhika, natural, Gāuḍap	
sāmsparçaka, contact, Mān. Gr., Kāth Gr.	49
(sākám, together, RV.; Vsac, cf. súcā, súci.)	
$-s\bar{a}ksika$ , ifc. Bah. $=s\bar{a}ksin$ , Māitr. Up	55
sāmgrāmika, warlike, Kāuç	94
sāmghātika, of a group, Çānkh Çr	94
sāttrika, sacrificial, Kāuç; Çānkh Br	94
sāttvika, true, good, Māitr. Up	94
sādhaka, accomplisher, Gāuḍap	97
sānuká, eager for prey, RV.1, cf. sano-ti	99
sāmnāhuka, able to bear arms, Āit. Br.; mistake for -ika	
(Class.) ?	21
sannāha, n., armor; the girding on of armor.	
sāmnipātika, complicated, coalescing, Lāṭy; Gobh. &c	94
	94
sāptamika, of the seventh day, Lāty	94
sāpturātrika, lasting 7 nights or days, Sāmavidh. Br	
sāmavāyika, inherent, concomitant, Kāty Çr	94
sāmayācārika, of usage or custom, Gāut.; Ap	94
sāmika, adj., < sāman, Lāṭy	94
-sāmidhenīka, ifc. Bah. = sāmidhenī, Çānkh Br.; Kāty Çr.	55
sāmpātika, of contiguous hymns, Āçv. Çr	94
sāmpradāyika, traditional, Rāmat. Up	94
sáyaka, to be sent, RV.; n. arrow, RV	16
sāraka, acc. to Wh. Vbl. roots found in Brāhmaņas 96	
sārvakāmika, fulfilling every wish, Āçv. Çr.; Çānkh Çr	
sārvakālika, of all time, Āp	
sārvayajñika, of all sorts of sacrifice, Çānkh Çr	94
sārvavarņika, of every kind, Āp. Çr	94
sārvavāidika, of all the Vedas, Kāuç	0.1
sāvika, adj. < savá, Vāit	
$-s\bar{a}vitr\bar{i}ka$ , ifc. Bah. $=s\bar{a}vitr\bar{i}$ , $\bar{A}$ çv. Gr.; $P\bar{a}r$ . Gr	55
(singhānikā, v. l. for crākh- q. v., Āp.)	

	ee §
sidhraka, made of the wood of the sidhra-tree, Kāty Çr.	47
silika- in silikamadhyama, RV.1 Obscure word, commonly	
rendered "united, tied together" $(V \overline{si}?)$	58
(súka, parrot, AV.; should be çúka. Non-suffixal k.)	
(sutúka, RV running swiftly? Ludw. strong. Prob. non-	
suffixal $ka$ . Uhlenbeck derives from $\sqrt{tuk}$ in $toka$ .)	
súbhadrikā, courtesan, VS., < súbhadra, pleasant &c. 79,	67
suméka, see -méka.	
(suṣilikā) kind of bird, VS., cf. MS. 3. 14. 17, same verse,	
which reads çuçulūkā. Is this a later lectio facilior for	
suṣilīkā, or is it the true reading, corrupted in VS.?	
Other parallel texts have not the word	
sūcika, epithet of a stinging insect, RV	
sūtaka, birth, childbirth, Pār. Gr; Āit. Br.; Kāuç &c	48
sútikā, a lying-in woman, AV.; Çānkh Gr. (cf. prasūtikā,	
$= pras\bar{u}t\bar{a}) \cdot \cdot$	51
(sṛká, arrow, RV.) Non-suffixal k. Cf. Av. haroko, < harec	
sevaka, worshipper, Rāmap. Up	97
sómaka, n. pr. RV., Āit. Br. < sóma, cf. § 57 57,	
sāugandhika, kind of unguent; Tāṇḍ Br	94
sāútrāmanika, of the sāutrāmani-sacrifice, ÇBr	
sāumika, of the sóma, Āçv. Çr.; Çānkh Çr. &c	94
sāúrāki, a patronymic, MS.; Kāṭh.—From *sura or *suraka,	-
presumably. Exact formation not certain	58
$(stuka, \text{ child } = tok\acute{a}, \text{ TAr. } 3. \text{ 11. } 12. \text{ The text is difficult}$	
and corrupt, and -ka probably not suffixal.)	100
stúkā, tuft of hair, RV. &c	103
stoká, drop, RV. &c. (prastoká, n. pr. RV.)	
	94
	99
3:	46
-snāváka, ifc. Bah. = snāvan (-ván), TS. in a-s	
sphațika (sphāṭ-), crystal, quartz, Çvet. Up. Uncertain . I	103
sphūrjaka, n. of an ill-omened plant, QBr.; Kāty Qr svaka, own, Māitr. Up.; Mukt. Up	79 45
(svapāka? epithet of Agni, RV.1—BR., following Sāy., say	40
(su-apás, "Gutes bewirkend," "Kunstreich." Improbable.	
Others—< su-ápāñc. The word is very doubtful; on the	
whole perhaps Ludwig's suggestion is best, $sva$ - $p\bar{a}ka$ ( $\sqrt{pac}$ )	
= "self-ready". Non-suffixal ka in any case, probably.)	
our roady. Tron-sumant ha in any case, probably.	

	See §
svalpiká, very tiny (obs.), AV. Cf. alpaká	86
svastika, a mode of sitting (in the shape of a svastika, which	
is by origin adjectival, = "lucky, bringing luck"), Amrt. Up.	51
svābhāvika, natural, inherent, Āp.; Māitr. Up. &c	94
svārasāmika, adj. < svárasāman, Lāṭy	94
(svéka, artificial word, to explain suméka, CB.)	
háriknikā, bay-mare (dim; obs.?), AV.; < fem. of hárita .	86
-hastaka, ifc. Bah. = hásta, Çānkh. Gr. (in apa-h.)	55
-hastika, ifc. Bah. = hastin, TB. (in bahu-h.)	55
hāṭaka, gold, Param. Up.—Uhlenbeck: < IE. ĝhol- (hari &c.)	
+ to- (cf. OSl. zlato, Gth. gulp, gold) + ka*hāṭa is	
not found	
hāruka, seizing, consuming, TS	99
hāviryajñika, adj. < haviryajñú, Lāty	
hinsaka, injuring, Māitr. Up	
-hetuka, ifc. Bah. = hetú, Gāuḍap	
hāimantika, wintry, VS. &c., < hemantá	
hótrka, assistant hótr, QB., Laty	
hotraka, a priest at the sacrifice, Ait. B	
(Orig. adjective, "connected with the hotrá.")	
hāutrika, sacerdotal, Kāty Çr	94
hlādikā, refreshing, RV 5	
hlādukā, refreshing, TĀr.; see § 19 99,	cf. 19
$hl\bar{i}ka$ , modest, TBr. ("possessing * $hl\bar{i} = hr\bar{i}$ ")	

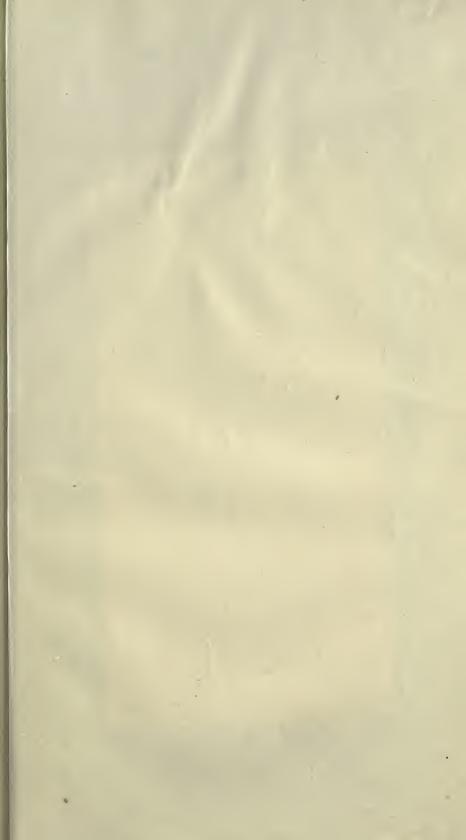
## VITA.

Franklin Edgerton, eldest son of Charles Eugene and Annie B. (White) Edgerton, was born at Lemars, Iowa, July 24, 1885. He attended the public schools of Binghamton, N.Y., Ithaca, N.Y., and Washington, D.C.; entered Cornell University in September 1901, and graduated in June 1905 with the degree of AB. The year 1905—6 he spent in study and travel in Europe, attending the Universities of Munich and Jena. In September 1906 he entered Johns Hopkins University, which he attended for three years as a student of Sanskrit and Comparative Philology, Greek, Latin and Germanics. He studied under Professors Bloomfield, Gildersleeve, Smith, Collitz and Bright. To all of them, and especially to Professor Bloomfield, he acknowledges great indebtedness for valuable instruction and scholarly inspiration.

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Baltimore, April 30, 1910.

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